



**TRANSFORMATIVE IMAGINARIES:
STRATEGIES FOR INCLUSIVE ARCHITECTURAL
DESIGN IN DURBAN
TOWARDS A MAKERS LAB IN WARWICK**

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“One of the tragedies of colonialism has been to erase that element of multiplicity which was a resource for social development in pre-colonial Africa and which was replaced by the paradigm of ‘the one’, the kind of monotheistic paradigm. So how do we recapture the idea of multiplicity as precisely a resource for the making of the continent, its remaking, but also for the making of the world?”

(Mbembe, 2013)



Figure 1 The Herb Traders Market, Warwick Junction, South Africa. Source: Author.

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To my supervisor Juan Solis, thank you for your continued support and guidance in writing this document.

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To Asiye eTafuleni, you have given me eyes to see the “real city”.

I am truly grateful.

Soli Deo Gloria

Abstract

The 'regeneration' of materially degraded areas in African cities, such as the Point Development in Durban, has become microcosms of global development practices, where local identities of social capital and built form are overlooked in the expression of place-making, in favour of urban imaginaries that aspire to those of Eastern mega cities. In doing so, a vast majority of the inhabitants of the city, the urban poor, are rendered invisible in these exclusively represented 'regenerative' developments. South African cities present an already spatially fragmented urban context, due to the burdensome legacy of the apartheid regime. Approaches to the urban regeneration that defer to globalised fantasies and aspirations, as opposed to being locally grounded, are not only politically problematic, but can substantively exacerbate social, economic and political striations, as well as impede the future development of these cities. There is therefore an urgent need to reconceptualise the approach that we as Africans take in conceptualising our own rapidly urbanising and future-imagined cities. The rendered images we devise project values of urban lifestyles we imagine to be ideal. This study holds that there needs to be a critical realisation and evaluation of the readily available local resources found in our cities, of both material and social capital, which present a grounded local platform on which our cities might be built. The problem becomes the means through which the local values of a particular city, which reflect current and diverse urban practices of its people, as well as their collective aspirations, can be expressed in local identity and become materialised in architectural form. Such language of inclusion, once engaged, becomes the seed from which deteriorating urban sites can be spatially transformed to include the poor in development, instead of 'regenerating' the urban aesthetic. This thesis argues that in the case of South African cities engaging urban phenomena as a need for transformation in our theoretical conceptualisation of the future city. It contends the need for architectural design to affirm local identity in the face of globalisation. Its research aim to make an inquiry on the tools necessary to begin to build inclusive or transformed urban environments, examining the discourse presented by urban scholars of the Global South, including Jennifer Robinson, Edgar Pieterse, Abdou Malique Simone, and Achille Mbembe.

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1 Chapter 1: Introduction

1.1 Introduction: Background to Research

As global investment into African cities rises, governments and private developers are urged towards the development and of infrastructure as a means to cope with future growth (Pieterse, 2011). Furthermore, African cities are seeing an accelerated rate of property development by global investors. The visions produced suggest hopes to 'modernize' or 'regenerate' cities, to make them globally attractive through the creation of replicated urban visions based on Eastern 'smart' and 'eco-cities' (Watson, 2014).

These glossy images or visions for regeneration and development at an urban scale show little relationship to the 'ground' or 'street' of these cities themselves, and show buildings rendered as "glass boxes on green sites" (Fig 3)(Watson, 2014). Cities here are represented as statically resolved entities, with little relationship to the reality of the material condition that is ever-changing in the city space itself for those who are its inhabitants.

This, coupled with South Africa's history of apartheid separate development interventions, leads urban theorists and planners to already anticipate the marginalisation and increased exclusion of the poor, as infrastructure and property development (architectural) approaches targeting the middle to elite classes, in order to quickly recover development costs (Pieterse, 2011). The language of urban development and city futures becomes one of articulating the means of transition between the apartheid and post-apartheid city, as well as the local and global city. It sees the everyday mundane realities of the diverse urban population, against those intercepting images of "dignified" and developed images projected to a globalised world.

The South African city of Durban cites various urban visions for change, at both urban and architectural scales. Whilst aerial renders of the city's future populate the newspapers as well as the internet, this study considers urban visions generated 'from the ground up', where local (community) actors participate in strategizing in development decisions, pertaining to architectural infrastructure which will impact the way in which they create a livelihood in the city. (ELARD, N.D.).

The Precinct of Warwick in Durban is an example of an area of transition, not only as a physical gateway into the city, but an area marked for 'urban regeneration' and development (Skinner, 2011). Through various architectural proposals and existing interventions, it shows how various stakeholders including the urban poor, government, and private developers co-produce the built form of the African city (Pieterse, 2009).

This study provides a point of departure here. Although the current study is situated in Warwick Junction, Durban, its larger discourse pertains to African cities both present and future, as they change through built form. This dissertation focuses on examining a means through which city visions of development can be better generated to relate to the ground, and to produce inclusive architecture. It argues that, in order for development to be truly transformative and impactful in creating greater change in the city, its architecture needs to be contextually sensitive to the needs, resources and aspirations of its urban locality.

Motivation

New visions of urban development in Sub Saharan African disregard the reality that the bulk of the urban population therein is poor (Watson, 2014). For this reason, it is of great importance that the urban poor be included in new imaginaries for urban civil society. (Pieterse, 2011)

This new vision of urban change cannot merely be created by government, private capital, urban theorists, planners, and architects, but informed by the unique dynamics of African urban living. Pieterse has noted that 'the fundamental intellectual, policy, design and artistic challenge confronting (African) urbanists, is to draw out the logistics, emergent dynamics, and aesthetics of everyday urbanisms, and connect those with normative imperatives to squarely address the dramatic injustices touched on before' (2011: 3).

If the history of South Africa and its apartheid era have taught visionaries ways in which the built environment might exclude the other through segregated cities and buildings, where the political was mimicked by the social geography of the time (Peters, 2007), then new strategies ought to be learnt to create inclusive architecture as part of future city vision.

This research will look at ways in which African urbanisms can be better articulated in order for the visions of development to be challenged by what exists on the ground, according to African urban theory. It will also examine how architecture, which is a tool for these visions to meet the ground, can be strategically used to as a tool for inclusive and collaborative city making towards meaningful urban change.

1.1 Definition of Problem, Aims and Objectives

1.1.1 Definition of terms

The following are terms that will be used throughout this document. The definitions are framed in the context of the argument presented in this dissertation document.

Key Terms

- **Inclusive:** In a city, it denotes, a right to the city (equal participation) of all residents – including the most vulnerable and marginalised poor through empowering their representative voice in governance, the consideration of their urban practices visible in infrastructural planning, their social and cultural preferences considered. (Douglas, 2014)

- **Transformation:** is a social concept in South Africa to describe a spatial and social process of practical interventions and projects, which alter urban space with the intention of reflecting values of a more democratic, and inclusive social order (Williams, 2000).

- **Urban Regeneration:** neighborhood development, usually branded as “creative” renewal in lifeless or declined area in the city (Madden, 2013). Not only does it predominantly envision the upgrading of building stock by developers, but is also aimed at attracting middle to upper-income consumer classes to live and work in the ‘renewed’ neighborhoods (Crawford, 2013). (Pieterse, 2010).

- **Imagery:**
 1. Visually descriptive or figurative language, especially in a literary work; Visual Symbolism

2. Visual images collectively.

- **Everyday urbanism:** is a theory that draws on social and urban theory, largely specific to fieldwork, which portrays how everyday spaces are a product of intricate networks of social, political, economic, and aesthetic forces operating in the city (Crawford, 2013).
- **Global South:** refers to the nations, cities, and territories of Africa, Central, and Latin America, as well as large parts of the Middle East Asia and Asia.

1.1.2 Definition of the Problem

In pursuit of so-called modernisation and 'development', many African cities are re-envisioned to look like cities such as Dubai and Singapore (Watson, 2014). South African cities are no exception, with popular images (renders) of future modernist urbanism lacking an ostensible relationship to the life of the city itself. Consequently, the urban poor are marginalised. The proposal for the development of a mall in Warwick Junction in Durban, South Africa illustrates the local and global interests to formalise economic practices through "shopping malls", with possible architectural and social impact of such disconnected and exclusively generated visions, in a city in need of transformation, as inclusive of architectural design.

1.1.3 Aims and Objectives

The dissertation aims to do the following:

1. to propose alternate and inclusive visualisations of Africa's future cities through presenting a discourse based on African scholars and research;
2. to foreground the need for spatial transformation, in urban development as a more relevant concept in the context of the African city; to identify the tools (and methodologies) needed to design inclusive and transformed environments that reflect local identity, using the process of architectural design as an agent for transformation.

1.2 Scope

This study is grounded in the South African context, specific to its history, politics and development trajectories. In researching urban transformation, it must be noted that policy interventions and directives, as well as participation protocols and urban governance, have great influence in the processes of urban development, which has both physical and spatial implications.(Miraftab, 2004) (Williams, 2000: 23) Obstacles to shifting approaches to urban architectural developments that are inclusively designed include, firstly, the economic model, and its associated system of wealth generation. (Mbembe, 2006) Secondly, the political interests and systems, as well as culture values in the short-term, and their growth over the long-term. Thirdly, institutional habits and structures that dominate that dominate local development at city-regional and neighborhood scale. (Miraftab, 2004) (Williams, 2000). A complete imagination of transformed spaces in the city would include a full strategy for infrastructure, housing, health and public services as imperative in catering for the exponentially exploding urban population. (South African Cities Network, 2016) These, although considered, will not be fully examined due to time constraint. The primary focus of the thesis will be on architectural and street scale interventions as a catalyst for greater urban change. Although the study is situated in the neighborhood of Warwick junction, Durban, South Africa, there will be a specific focus on the spaces that exhibit local values as well as the engagement of the formal and informal networks, traders and spaces in Warwick.

1.2.1 Research assumptions

The current approach and popular visualisations of urban regeneration result in architectural interventions that are exclusive of the greater urban population which is poor (Madden, 2013).

- A further inquiry into an alternative theoretical approach to urban development in Southern African urbanism, created through a deeper appreciation and understanding of the everyday dynamics and urban logic of growth and adaptation, regardless of conventional industrial modernism, will result in transformed and inclusive cities (Pieterse, 2011).

- Research methodologies that enable a better understanding of “what happens on the ground” in poorer areas of the city, and how the poor take the initiative to meet their needs (through so-called informality) can inspire new strategies for the ways in which architecture might respond to urban needs of the excluded in the same way.
- It is assumed that visions and their impressions articulate a set of beliefs and ideals and have the power to set norms and aspirations, and to drive what is eventually built, envisioning a minority whilst undermine the majority/populous. Southern Urbanism theories attempt to engage the theoretical knowledge and practice gap which exists in the context of the Global South.
- Whilst the practical nature of the architectural interventions contextually relevant for ‘informality’ in African Cities, cannot be determined exactly, there are various ways and approaches to conceptualising the fluid and adaptable nature of informality which can be translated into architecture that is phased over time (as a means of being more inclusive).

1.2.2 Hypothesis

A better understanding of what happens on the ground in impoverished and disempowered neighborhoods in the city, through a number different tools of engaging the ‘other’, inspire more transforming visualisations of the city, through strategies which produce more inclusive architectural responses. (O’Toole, 2015)

1.3 Key Question

What strategies can be used as a means of creating inclusive architecture in Durban?

1.3.1 Secondary Questions

The key to the research is the writings and perspectives of African Urban Scholars, as well as those whose focus is the urbanity of the Global South.

1. What are alternative theoretical frameworks through which to approach responsive urban development in African cities?
2. How can spatial transformation of the built form be achieved, in order to produce inclusive cities in South Africa.

3. What strategies can lead to the production of more responsive architecture, to the needs and realities on the ground?

1.4 Key Theories and Concepts

Introduction

The following key theories and concepts selected answer the aforementioned key question, and subsequent questions, as well as prove the hypothesis. The theories systematically explore approaches to urban developments, which render exclusive imaginaries and inequitable urban change. They further provide a more contextualised approach to urban development in African cities at an urban planning and design scale, as well as provide insights into the role of infrastructure (including the built environment or architecture) as a tool for the urban poor to negotiate a presence in an otherwise exclusive neoliberal vision of urban change.

1.4.1 Theories

Critical regionalism and ordinary cities

Jennifer Robinson's (2006) 'ordinary cities' theory presents a post-colonial paradigm in the field of urban planning, that analyses an approach to planning (and implied architectural approach) to development and modernisation, which is dominated by Western discourses. She argues that all cities should be considered 'ordinary' in their diversity and validated in constructing their own ways of modernity. In doing so, she reveals the necessity of an urban vision for future development in cities (of the Global South) which does not imitate global images of modernity, which may limit the imagination of development interventions to those exclusive of the urban poor and their lived realities.

With this post-colonial analysis as a point of departure, Pieterse (2013) draws out the current theoretical landscape revealing various angles of the emergent urbanisms in countries of the Global South. He broadly introduces the following four fields, which reveal the emergent pathways of ordinary cities. These four fields of knowledge production, coupled with 'the political' he considers imperative considerations for southern urbanism. The four fields of the theory include Southern urbanism; everyday urbanism, vitalist ontologies, and ecological urbanism.

Based on the projected population growth rates, as well as the expected growth in the economic power of cities, the future of wealth generation lies in the cities of the Global South, where the probable trajectory of global investment will be focused on the development of the cities of these countries as future generators of wealth (Watson, 2014; Pieterse, 2011; Pieterse, 2013; and Mickinsey, 2011).

On the other hand, these statistics predict that the quality of life expected for the mass populations of future African cities will result in the majority of the urban population being poor. (Pieterse, 2012) This justifies the urgent need for urban and architectural theory and practices that have the capacity to envision solutions for the development of future cities that are inclusive of the urban poor.

Beyond the economic opportunity for global investors to develop local city infrastructure in a neoliberal manner, lies potential for emergence of urban theories specific to forms of urbanity that exist and emerge from these countries, based on the sheer scale of the global population represented.

Everyday urbanism

Everyday urbanism emerges from social and urban theory; it values the everyday, social, cultural and economic practices of people in the city, to shape it (Crawford and Pieterse, 2013). Pieterse, in the Southern African context, envisions a similar approach to the value of 'everyday' social practices in the city as key determinants and drivers of well-being in the city (Pieterse, 2009, Simone, 2010).

Simone (2010) cites everyday urbanisms as more than a study of practices (of the urban poor and informality), but rather, as a force of change in the urban context, through implied consequences of what people do in the city, beyond merely acting to survive. In furthering the argument that people shape the urban spaces they occupy, the self-organisation of people networks serve as an invisible infrastructure which enables the carrying out of every day practises despite lack of basic service infrastructures (such as electricity, water supply etc.) in an urban context. (Amin, 2014) (Graham, 2010)

1.4.2 Concepts

Urban regeneration

Urban regeneration is the improvement of the physical structure and aesthetic, as well as the economy of an urban area in attempts to reverse urban degradation, (Weaver, 2001) Coined during a post-industrial era in the West, this concept has come to take on a different focus in the current context of the urban development of many African cities. (Dobson, 2015) It now often refers to the upgrade or 'renewal' of building stock by property developers, to attract middle to upper-income residents. Pieterse (2013) raises concern over development projects that aim to develop cities into 'world-class cities' or 'modern cities' under the guise of 'urban regeneration' projects, making cities to reflect the image of 'symbolic power', where cities promote themselves as globally competitive rather than confronting the realities of the extent to which they address the functional needs of their citizens. (Robinson and Parnell, 2011) (Watson, 2013)

Self-organisation

The theory of self-organisation challenges the normative frameworks of architecture and urbanism, which give local actors very little influence on outcomes that affect them. Self-organisation offers an alternative framework for the production of space. It can be used as a tactic within architectural practices that in itself produces alternative and transformational approaches to architectural processes as well as solutions which originate from peoples own practices and abilities to alter their own environments. (Spatial Agency, N.D.) (Holsten, 2008)

Self-organisation projects become relational practices, as they involve many different actors. Simone affirms this approach in his discourse of 'people as infrastructure' in the southern urban theory of ecological urbanism, which contextualises the need for infrastructural development within urban environments shaped as profoundly by their social networks as they are by the built environment (Pieterse, 2012). Self-organisation not only suggests alternative distributions of powers in envisioning the future of cities in the Southern urban context, but also gives rise to alternative processes and outcomes in the physical infrastructural growth of cities.

1.5 Methodology and Materials

The aim of the research has been to identify and outline the reason for the disparity between the images of urban development under the concept of 'regeneration', and the realities that exist and are imminent in the future of African cities.

The research, therefore, places great emphasis on understanding the current theoretical approaches to the development of cities and the built environment. It will also pay attention to the social, economic, and spatial practices of the urban poor in the built environment, in order to visualise a current reality, before suggesting an alternative, inclusive one, that is, through architecture.

In order to build a sufficient understanding of the problem, Southern Urbanism theories provide insight into the South African city of Durban. A collection of the research data is as follows:

Site observation

Site observations were carried out in two streams, and were corroborated through interactions and interviews with members of the NGO *Asiye eTafuleni*¹ with the following outcomes in mind:

Site observations would involve full immersion into the research precinct, as fieldwork for each of the projects.

- 1) The researcher would have direct access to a team who have built a relationship with the community of Warwick.
- 2) Observations made would be able to be queried for validity against the NGO's first-hand experience.
- 3) The observations were verified by the informal interviews conducted with traders.

The researcher used the time spent onsite to understand the existing context, in terms of the physical composition of the informal worker's workplace. Observation of occupancy was reiterated as a means of cultivating a grounded understanding of the 'informal sector' that inclusive design would need to consider.

¹ *Asiye eTafuleni (AeT)* is a non-profit organisation focused on promoting and developing good practice and process around inclusive urban planning & design.

Mapping

The tool of mapping through photographs and drawings is used as an exploratory method of observation and recording the socio-spatial everyday activities that unfold in an urban context.

1.5.1 Primary data collection

The research is qualitative and exploratory in nature. The data is processed in an inductive way, which is tested against the secondary data findings. In terms of the approach to understanding African Urbanism, Pieterse (2009) suggests the need to carry out investigations at a local, place specific scale, as there is a large gap in knowledge of specific places in African cities. He suggests that this may be the reason for such broad assumptions made with regards to interventions in African cities.

The following sections give an outline as to why the case studies and interviewees were selected and analysed:

Case studies

The case studies selected, illustrate examples of 'on the ground' experiences, commonly experienced by the majority of African urban residents, who are the poor. Each of the case studies, present architectural spaces layered with multiple narratives, as they are inhabited and experienced by citizens often excluded from the globalised imagery of 'modern' developments in the city.

The selection criteria were that both case studies should be an existing built form, presented as an image of 'development' or regeneration, in an African city, where one of which had to be in a South African city. Both case studies had to be built by a built-environment professional, and used by the urban poor as a space for social, economic or cultural urban practice. The author has spent time researching in both these contexts.

The **Warwick Junction** area case was chosen as the key case study, as it is a neighborhood in the city identified as needing infrastructural development as part of iTRUMP (Inner EThekweni Regeneration and Urban Management Programme). The precinct is particularly 'South African' in its spatiality, as an 'apartheid city'. It services a major proportion of Durban's urban and rural inhabitants, and is a site which is under constant transformation, in terms both formal and, particularly, informal. The

informal economic practices therein provide examples to the arguments forwarded in theories of Southern urbanism, and a case study is integrated into part three of the literature in this regard.

The Corner House Arcade is a shopping complex in downtown Kampala. It is a multi-storey group of buildings. It is privately-owned and strictly secured, yet is a politically contested space that is transformed daily by the insurgent actions of its users, whose movements and tactics enables them to claim their inclusion in an otherwise exclusive space.

This case study was chosen because it reflects actual globalised and ‘formal’ urban development in African cities today in a way that provides insight into ways in which these developments actually function. Such examples can provide a ‘near reality’ of how future development in African cities might be imagined with greater accuracy.

The methods used in analysing the case studies mentioned are predominantly empirical, through a series of photographs, collages, mapping drawings and field notes, which are then tested against the theoretical assumptions made in the literature reviewed, as well as the insight provided by the interviews. This method counteracts the primary hermeneutic issues identified by Watson as discussed earlier, and proposes an alternative that might provide greater insight.

Qualitative interviews

Key informant interviews, as well as informal interviews, were carried out in a qualitative, semi-structured and open-ended manner. They are intended to provide clarity and explanation with regards to the experiences of the researcher in the field, as well as that which may have not necessarily been evident to the researcher.

With a focus on obtaining a better understanding of the particular subject currently considered responsible for generating a transformative urban vision, and who might be better suited to do so, the interviews challenge the processes and products of these urban imaginaries, through inquiry into alternative methodologies and practices.

Richard Dobson (Architect)

Richard Dobson, an architect by training, worked for over ten years for the eThekweni Municipality as a project leader, first of the Warwick Junction Urban Renewal Project,

and then for the inner city renewal programme (as Project Leader of ITRUMP). He left the city in 2006 to establish Asiye eTafuleni and focus on offering design and facilitation services to those working in the informal economy. His professional technical, design and project work has been recognised through various local, national and international awards and citations – namely, when he was the recipient of the 2014 Diakonia Human Rights Award for advancing the rights of informal workers (Asiye eTafuleni, 2015)

ITRUMP, Area-based Management

Established in response to the urgent need to prioritise the regeneration of the inner city, post-apartheid in Durban ITRUMP is an ABM programme. It was initially funded to clean up the city in order to stimulate private sector interest, whilst fulfilling the needs of the individuals that use public spaces (including informal trades and the poor). At its inception, its role was seen as that of the agency connecting the vision of city line departments to realisation and management the realities of those vision through projects on the ground.

Asiye eTafuleni, Tasmi Quazi (researcher)

Tasmi Quazi has worked for the last 10 years in the development field within local government, academic institutions, architectural firms and the NGO sector. She is a Master's graduate of Development Studies with research and experiential background in architecture, community-based development, governance, and informality. As Asiye eTafuleni's (AeT) Research Officer since 2009, she has been merging aspects of design, training with the field of development research and implementation. ([Asiye eTafuleni, 2015](#))

The NGO represents stakeholder group, which is usually under-researched, and often excluded in the conception of future visions by both governance and private developers.

Nardus Van Heerden, Urban Planner at City Architects

His current position is that of an Urban Planner in the Strategic Architectural Projects Branch of the eThekweni Municipality. City Architects is an agency which realizes the vision of government line departments with built form and infrastructure, and is thus critical stakeholders in the manifestation of transformative imageries and built form.

1.5.2 Secondary Data collection

Literature Review

The literature reviewed frames the discussions presented in the thesis, as a grounded African urban study, prioritising the theories and concepts presented by African Urban scholars in a post-colonial approach. The discussions set forth present a framework for issues that are in varied ways faced globally, where resonances in the Global South are sought out.

The first section of the literature review looks at the imageries that popularly symbolise 'modern' development in Africa which perpetuate exclusion of the poor. It then argues the need to approach urban development in South African cities using the frameworks presented in the Southern urbanism theoretical framework towards a critical regionalism. These critical regional theoretical frameworks support alternative imageries that support envisioning spatially transformed cities, inclusive of the poor.

The second section of the literature examines alternative methods of understanding local urban contexts, through the concept of ordinary cities, in order to equip design professionals with tools to construct localised urban visions that produce inclusive outcomes, based on local values, particular to a city. Alternative methodologies which challenge typical governmental (top-down) processes and community (bottom-up) engagement processes of urban project delivery are discussed. This articulates possible strategies towards inclusive architecture through the negotiation of power, between institutions and local communities.

Precedent Studies

The precedent studies were selected in the same manner as the case studies. The precedents illustrate possible applications of key principles that emerge from the theories and primary data. The following precedents are analysed.

The Manguinhos Complex is an urban-scaled intervention located between two neighborhoods, one affluent and the other poor. The project, not only bridges physical spatial disjuncture, but also is also transformative in nature, through its inclusion of the 'informal' urban practices in its regeneration. It is also an example of an alternative process of understanding the conditions on the ground from which an intervention emerges (from the 'bottom', up), rather than imposed externally by built

environment professionals who are not able to or who have not considered its lived dynamics.

Elemental Social Housing was selected to show a collaborative process of design. It involves development that is incremental, by providing a structural framework of a building, and allowing the end users to shape its image towards completion.

1.6 Conclusion

This chapter has stated the research problem and the motivation of the study. It has also introduced a theoretical framework, under which the research is grounded. The research has also set out to explore the means to presenting alternate visualisations of Africa's future cities, which are representative of their local, lived dynamic. It also aims to find methods of including the urban poor (which are predominantly represented by the informal sector) in urban development's aiming to economically and socially 'regenerate' the city. It aims to do so by presenting a specifically African contribution and perspective of how future cities ought to look.

2 CHAPTER 2: LITERATURE REVIEW



Figure 2 Warwick Junction, South Africa. Source: Author.

2.1 Introduction

Part one of the literature review presents some of the prominent theoretical approaches to urban development and regeneration in Africa in order to understand *what* and *who* drives various types of urban development, and the resultant images projected for the envisioning of the future of the city. It then focuses on Warwick Junction's apartheid history in order to contextualise the research in a current lived reality of Durban.

The main claims, which are then substantiated by the relevant assumptions made in this section are:

1. the imperative of a post-colonial African-born approach to development (Robinson, 2007)
2. the need for a transformative urban development strategy in the context of South Africa (Dewar, 1991) ;
3. the need to produce imageries that represent a greater urban stakeholder group, which comprising the excluded urban poor population, whose livelihoods in the city are usually understood as 'informality'. (Simone, 2004)

In response to an alternative theoretical approach to envisioning urban change in South African cities is the need for alternative methodologies of implementing African urban logic to the processes which produce built environments in the city. When the diversity and originality of informality are appreciated, under-represented urbanisms such as those that are produced by the informal economy might be understood and translated into tools for transformation (Pieterse, 2009).

South Africa's cities, are largely a product of undemocratically designed top-down institutional decisions which resulted in cities shaped through large-scale infrastructures which prioritised 'formal' economic growth and the urban needs of the elites, whilst devaluating the presence of the black majority in urban spaces, and further overlooking their infrastructural needs as pedestrians who access the city on foot, as well as disempowering their voice as urban stakeholders through, limiting their economic opportunity to trade fairly with their counterparts and branded their trading as illicit by law (SAhistory online).

The discourse on the opportunity to transform institutional practices argues that the role of government is critical in creating democratic urban spaces where the urban poor are envisaged as being valid users of public space, informal economies are validated as a part of diverse economic activity, and the needs of these stakeholders are heard and included by local authorities. (Dobson, 2009).

The idea of designing cities 'from the streets' presents an inverted perspective to designing cities (to the draconian way of apartheid) through a more contextually informed and democratic shaping of urban spaces understanding how urban spaces are shaped by human occupation, as well as the role of infrastructure in shaping urban cultures and informality. It examines how the systems and principles of informality work to counteract historical and current social and economic urban exclusion. By doing so, the principles sought could inform alternative imageries that are inclusive and transformative, through the depiction of what is seen in the city.

Laslty, we look at how architecture, through inclusive practice, process and product can be an agent of transformation, through small-scale change, which can incrementally influence urban scale trajectories. The principles found in this section will inform the strategies and tools that might produce inclusive architectural typologies.

2.2 A Critical Regionalist Theoretical Approach to Transformative Urban Development

2.2.1 The popular approach to upgrade and development

Africa's cities (in the Global South) were once dominantly been defined by the urgent need for infrastructural development, in the face of multidimensional poverty, poor political governance and economic marginalisation and dysfunction, amongst other negatives. (Pieterse, 2014, Mbembe, 2016). Although many of these facts remain true, they do not represent a fixed state of being, nor Africa's contribution to our global narrative in its entirety, contrary to a Hegelian standpoint of Africa's stagnancy and non-development.

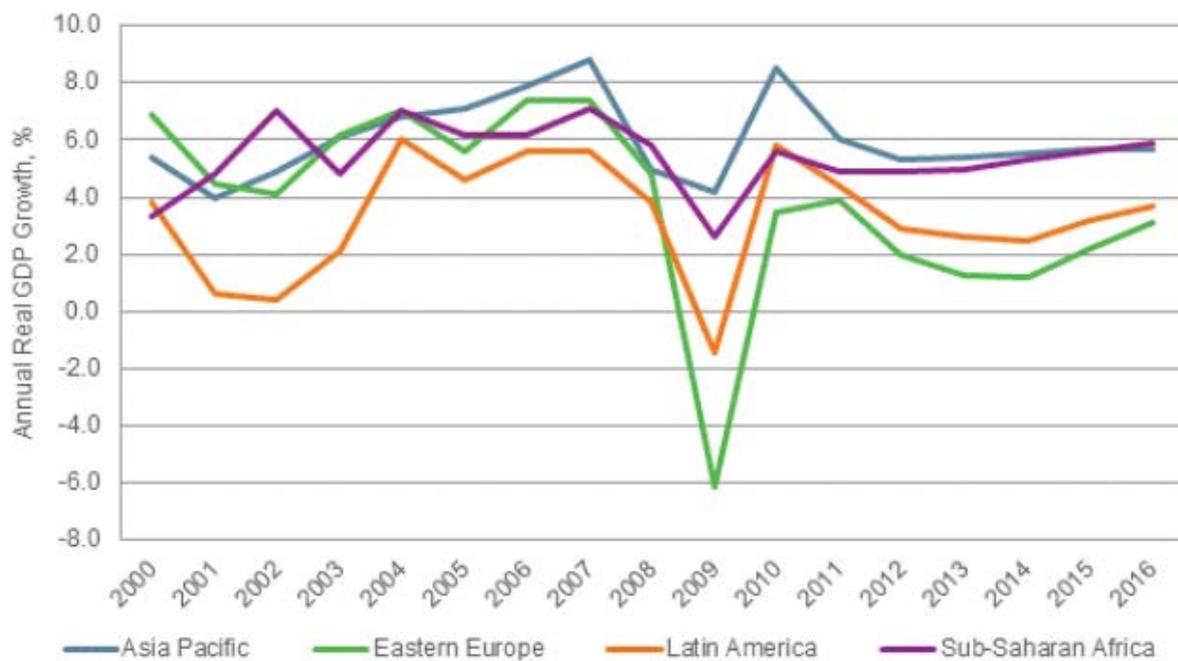


Figure 3 African Annual GDP rate. Source: www.africa-me.com/will-kenyas-ambitious-konza-city-project-prove-doubtters-wrong/

Narratives of ‘Africa rising’, present newer, more positive imageries of the future development in Africa. Although the concept of ‘Africa Rising’ doesn’t prioritise inclusive local development for community, it expresses the basis on which Africa’s urban growth is premised, as largely advocated by the world of high finance (Mbembe, 2016). Although The GDP in many Sub-Saharan African countries, is steadily rising compared to other developing economies, the lack of growth in household incomes means that economic growth is uneven, leading to increased poverty and inequality levels. (Hodgson, 2014)

Increase in economic investment is due to the fact that for many, the growing population and consumer markets of Africa’s cities present a fertile environment for what might be considered the last frontier of capitalism (McKinsey & Company, 2012) As such, economically driven imageries have major implications, where this study explores those which have relevance to transformation which affects urban form; namely, neoliberal deregulation, as well as the privatisation of the public realm.

Neoliberal deregulation has meant that the most likely forms of urban change are dependent on the flow of global capital, where the responsibility for public provision has been replaced by private purchases and growth, in order to serve urban elites (Ismail, 2013). Accompanying such values are the imageries of urban futures that

are characterised by modernist styled architecture and commercial appeal, which prioritise the visions shaped by developers and politicians with economic agendas (Robinson, 2006; Watson, 2014).

The following traits are characteristic in the images of a vast number of large scale proposed developments including Nigeria's Victoria Island, and The Point in Durban, South Africa as illustrated in the figures (6) which show the proposed design images against those of current reality.

- The proposed development images represent large area planning with a lack detail of detail as to the everyday activity, which has been thoughtfully considered at street level.
- The graphic representations of the proposed interventions are predominantly three dimensional, with no contextual sensitivities to detail or permeability of the ground floor plan.
- No reference to existing diversity of population groups, which make up the markets, and subcultures, which exist are depicted.

Watson sites these visions as being problematic, not only by virtue of their unrealistic relation to current diverse lived urban realities and their abstracted and inaccurate socio-economic representation of urban citizens, but also because they have become part of an embellished rhetoric of 'urban regeneration strategies', 'smart cities' and 'eco-cities'. (2014)

The challenge of 'urban regeneration'.

The cultural and socio-economic regeneration offered by a Western post-industrial approach to development, as a solution for the restoration of fragmented and degenerated urban form, such as that of 'the rise of the creative class' (Madden, 2013), is, importantly, subservient to global economic practice, presenting 'urban change' as that which may be accessible only those who can afford experiences in the city, perpetuating the conventional practices of capitalism, and offering little in the way of inclusive social change. (Mbembe, 2016)

Many urban regenerative developments in Africa's megacities, such as Lagos, Nairobi, Kinshasa and Johannesburg, are led by neoliberal forms of urban governance, that attract global investors whose extractive 'regeneration' projects of

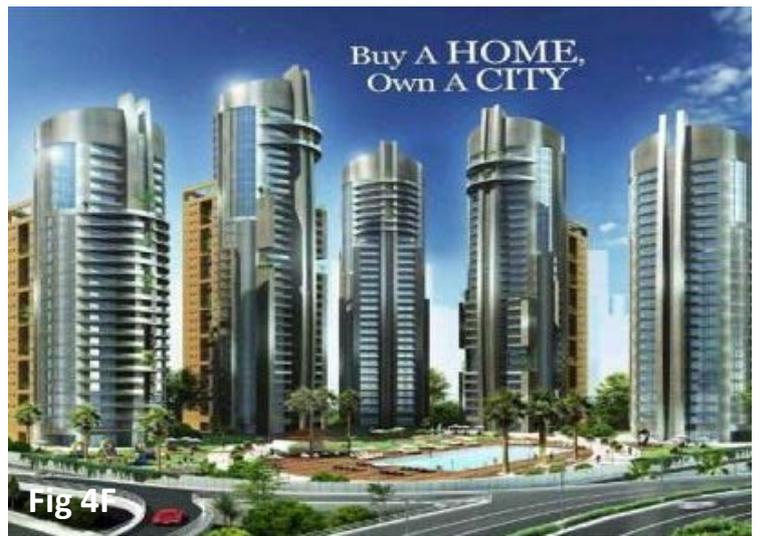
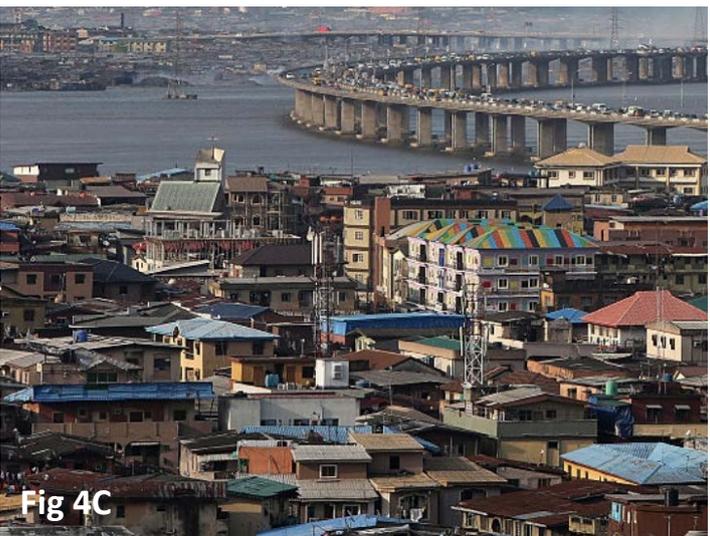


Figure 4 (A-C). Victoria Island Lagos, existing context. Source: www.ghettyimages.com.

Figure 5 Eko Atlantic Renders, Nigeria, Victoria Island Development Proposal. Source: www.ekoatlantic.com.



Figure 6 Proposed development of Point Waterfront, Durban. Source: <http://www.timeslive.co.za/sundaytimes/stnews/2015/07/19/Planned-Durban-skyscraper-proves-sore-point>



Figure 7 Real issues of urban exclusion and xenophobic attacks, in proximity to the proposed development precinct. Point area, Durban. Source: www.ewn.co.za

the economic natures influence the transformation of the city, yet are not held responsible for local social, political and environmental impact (Madden, 2013).

As a result, such extractive capitalism not only commodifies urban spaces and urban futures, but also thrives on the objectification of people through the increase of social inequality. This presumes the object of consumption as having a higher value than that of social need. A large number of urban inhabitants are therefore excluded in public discourse, through the lack of a common reference to the city as a domain of public life, 'national belonging', and as a site of facilitation of social cohesion (Mbembe, 2016).

It is therefore evident that regeneration, driven by the interests of global capitalism and neoliberal political agendas, does not produce democratic cities, but rather 'objectified cities', which exclude those who are unable to afford to live in a commoditized environment. (Robinson and Parnell, 2011) Where regeneration priorities change through urbanisation (built form and morphology), transformation, as defined earlier, offers the possibility of urban change on a level beyond that of built form, through the way in which life itself is lived out in the city.



Figure 8 Jeppestown evictions show the poorer urban residents in and around the area, excluded from the benefits of regeneration. Source: <https://www.dailymaverick.co.za/article/2015-09-30-in-photos-jeppestown- eviction/>



Figure 9 Maboneg precinct in JHB. 'Rise of the creative class type regenerative urbanism.
Source:<http://property.co.za/Johannesburg>

2.2.2 Alternative post-colonial and Critical Regionalist approaches to Urban Change.

The shortcomings of the outcomes of the aforementioned approach to development and 'regeneration' strategies in cities in Africa (exclusionary forms of governance) affirm the imperative of more regionally considered approach to envisioning African urban futures and their transformation (Pieterse, 2012), where Western theory already identifies itself as "developed" and having 'arrived at' modernity, a theoretical position which, one might easily argue, is largely unsuited to respond to the greater complexities of African urban life (Robinson, 2006).

Building on from the fundamental postcolonial approach, Southern urban theories are representative of emergent urbanism, which are related to the global south as a whole, yet are multidirectional in their trajectories. (Pieterse, 2012).

Rather, African urban landscapes can be envisioned as 'a body in motion', through which a multiplicity of opportunities exist for modernity and development, far beyond the fixes of western modernity (Mbembe, 2016). This implies that theory emerging in response to Southern urbanism requires an innovative and progressive value base, which is both socially and ecologically informed, as well as a built environment which

responds accordingly in a flexible and adaptive manner over time, as seen in transportation hubs in Lagos (Fig. 12).

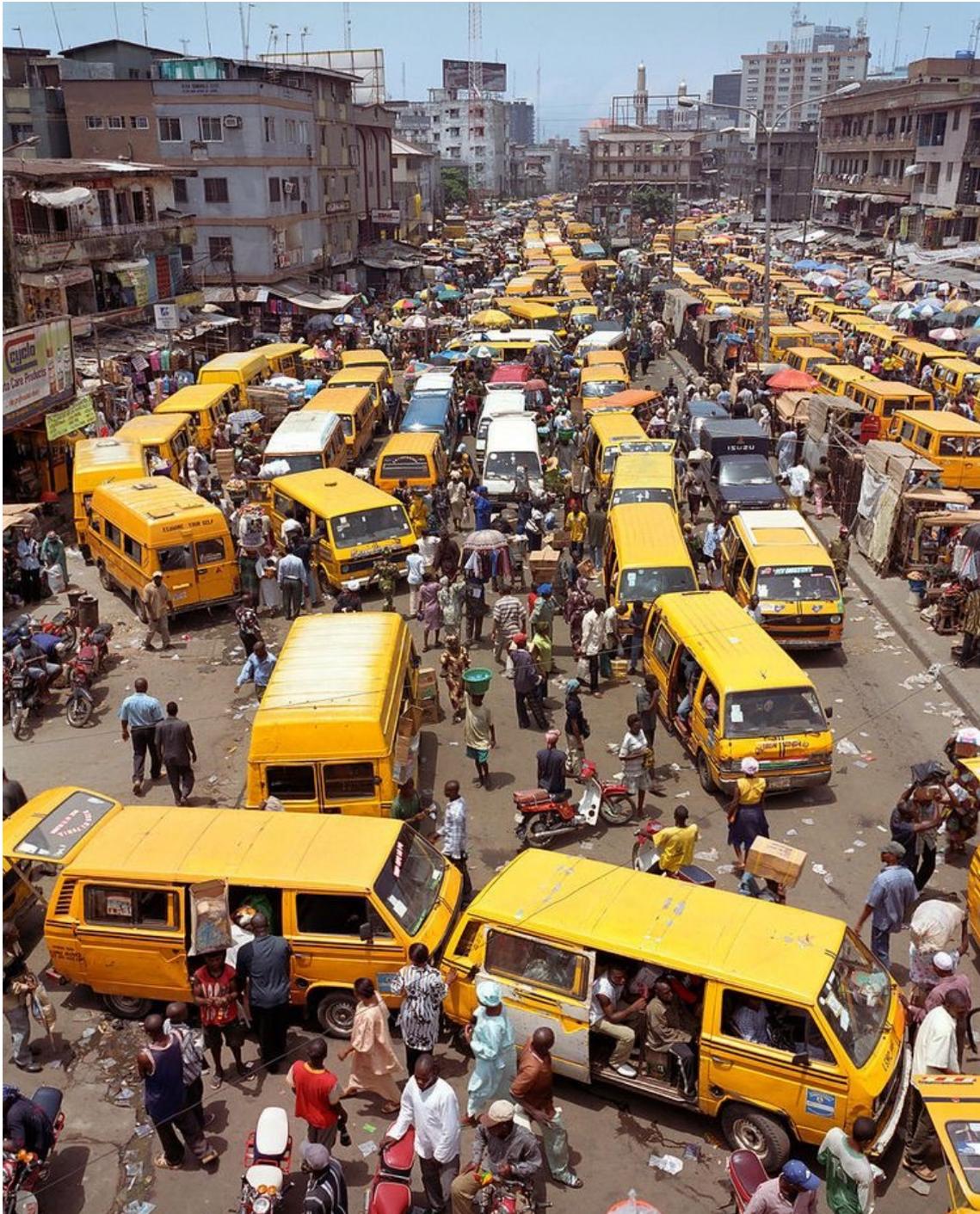


Figure 10 The critical mobility of goods people and services in the city. Lagos, Nigeria.
Source: <https://www.hengleinseets.com>

Critical to the argument of the value of multiplicity in approach to development is the critique of polarisation of countries as belonging either to the first or third world (Mahrotra, 2008). Robinson suggests an alternative perspective, which sees the

potential to learn from both dichotomies, through the proposal of a cosmopolitan comparison rather than polarising formality and 'informality', the latter being understood to counter urbanity, rather than as an equally valid solution to urban growth.

These fields begin to engage the complexity of imagining futures in African cities based on their own logic, geographies and everyday aesthetic values, whilst taking into account the various ways through which urban needs and injustices might be counter acted (Pieterse, 2011). Interestingly, they open up a variety of ways through which urban change happens, through acknowledging the value of multidimensional approaches through which the complexity of urbanism in Africa can be understood.

2.2.3 South African Cities and the Need for Urban Transformation

The legacy of the political history of South Africa is deeply entrenched in the physical, economic and social fabric of its cities today. The contextual realities and socio-economic challenges inherited from the planning of cities for the benefit of an elite minority have set trajectories which undermine the rhetoric of the 'smart' and 'modern' cities aspired to.

The following points illustrate key factors on the post-apartheid urban agenda, which need to be addressed if transformation in South Africa's cities is to be realized (SOSC, 2016: 68).

- Demographic exclusion to the city, through explicit racial social and economic dispossession.
- Physical spatial barriers and underinvestment into public infrastructure.
- Social context of poverty resulting from poor education and skills and disabling environment.
- Economic complexities of a growing urban population, whose majority is unskilled labour.
- Governance complexities in dealing with competing local and global interests, ideals and needs.

Spatial barriers and Apartheid city planning

South Africa's socio-political history adds a layer of complexity to the imagining of inclusive urban future, in light of the spatially entrenched philosophy of racial exclusion of the apartheid era. South African cities currently exhibit how space and architecture were used as a mechanism of segregation, in favor of a white elitist minority. (Fig.16.) which still influences social and economic inequalities.

Consequently, there was lack of provision or proximity to public amenities and public space. The deficit in public infrastructural provision at various levels was a result of national government agendas which prioritized infrastructure for formal businesses and global investments rather than the needs of all citizens. The lack of investment in public transport as well as the lack of pedestrian connectivity in cities has resulted in continued urban exclusion and unequal access to different parts of the city.

Whilst urban change is largely shaped by the economic production of cities, the socio-economic challenges that still dominate South Africa's urban agenda demonstrate that despite local government and formal sector economic interventions in the city, support from other stakeholders such as civil society is necessary to achieve social and spatial transformation desired.

The growth of the informal economy is demonstrating the capacity to empower the urban poor to participate in the urban life and the means to meet their basic needs through providing jobs to urban residents with limited skill (Skinner, 2009). In this regard, the informal economy is an expression of economic diversity, and a valid agent of transformation in South African cities.

The above mentioned contextual specificities premise the need for place-driven change in response to current urban development trajectories, as well as imply that local city futures could be visualized more diversely.

In addition to the cost of time and money, the economic and social inequities manifest in embedded spatial imbalances labour living far from work is that of strain on household incomes, as well as strain on local governments the investment into resources towards service delivery. (South African Cities Network, 2016: 51)

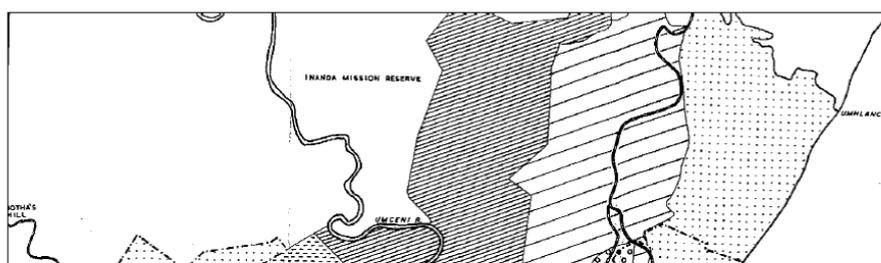


Figure 11 Durban City Apartheid Group Areas Act Spatial planning. 'Natives' living furthest from the city center. Source: <http://www.sahistory.org.za/article/apartheid-legislation-1850s->



Figure 12 Spatial inequality illustrated in neighboring residential areas in Durban, separated by road. Source: <http://unequalscenes.com/Durban-metro>.



Figure 13 People accessing the city by foot, along motor dominated route into city. Source: Google, 2015



Figure 14 Separate entrances for blacks and whites at train station. Source: <https://artasculturaldiplomacy.wordpress.com/2011/07/08/for-europeans-only-pre-european-union/>

Because current economies follow historical patterns, which are concentrated far from the poor majority, many people flock to the city in search of job opportunities in formal jobs. Due to the urban growth being predominantly made of those with no or

limited skills, South African cities have high levels of poverty, unemployment, social tension and lack access to basic services, and are therefore dependent on opportunities provided by the informal economy.

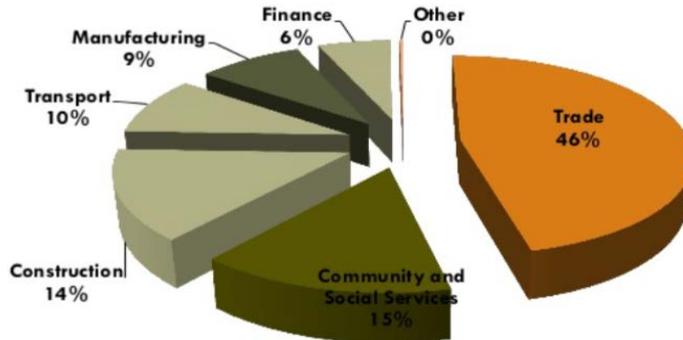
Economic complexities

South Africa emerging as a global competitor in global markets implies the heightened acceleration of urban change and development (Mbembe, 2016), which, in the case of South Africa, is paralleled by the pressures of growing urban populations, as well as social pressures. Contextual response to urban living in South Africa's cities means a response to local sensibilities of large-scale unemployment, poverty, inequality and 'informality', as the neglect of such undermines investment in basic services, social development and infrastructure (Gungubelele, 2013).

Historically institutionalized socio-economic marginalization of black people, through limiting opportunity for economic practices on public space in the city through stringent law enforcement continues to perpetuate the stigma around informal trade and cultural practices in city centers (Schensul and Heller, 2010). This left the impression that the informal practices of the urban poor were illicit, whilst only 'formal' economies, institutions and networks were given legitimacy and provided infrastructural investment, according to their contribution to the GDP of the country.

The infrastructural investment of local government into the regeneration of the Warwick Junction Precinct (post-apartheid) has facilitated the economic and cultural transformation of the city through enabling the participation of diverse urban stakeholders in economic production. This exhibits the opportunity that other South African cities have to affirm the validity of the contribution of the informal economy to the city's economic growth, social and cultural fabric, through its empowering of people to generate urban livelihoods. (SOSCR, 2014)

SA Informal Sector: By Industry



Contribution: Overall

- Informal sector contributes between 8 and 10% to South Africa's GDP.
- Country wide total expenditure in the informal retail stood at R52 billion in 2004. This compared well with the big retailers.

SA Informal Sector: 2008-2012

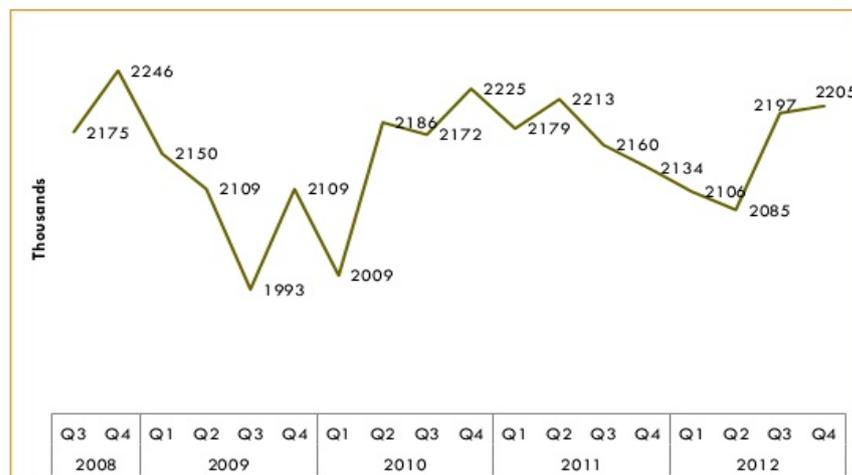


Figure 15 Informal sector contribution to SA's GDP. Source: <https://www.slideshare.net/mobile/africancc/the-informal-economy-current-realities>

2.3 An African Logic to South African City Transformation

2.3.1 Translating African urban logic into architecture

A contextual theoretical approach to urban change is validated by its response to both power stakeholders in city developments as well as those on the ground, which suggests the imperative for direct engagements of the city with its inhabitants as key in transforming the city from a theoretically African urban logic. Such direct engagements can be realised through experiential and investigative work about real life experiments in city building, through both government programmes and every day practices associated with the creation of livelihoods in the city (Pieterse, 2010).

Beyond this, Pieterse identifies two key agents of practical urban transformation towards inclusive urban futures in cities of the global south, in response to growing contrasts in urban life between rising levels of poverty (and economic inequity), where urban livelihoods are built through both 'informal' economic practises and systems, together with 'formal' urban growth through globalisation.

Firstly, an institutionalised level of transformation which can be brought about by adaptive systems and projects, which enable the scaling up of social processes and institutions, which can transform the quality of life of the marginalised. As a contrast to the way in which architecture was used as an agent to enforce the ideology of apartheid through functional planning which overtly designed towards social segregation. (Peters, 2007)

Secondly, through the production of 'community driven spatial visions' which are underpinned by the seeing and understanding of cities at neighborhood or 'street level', where spatial design and design literacy expresses local sensibilities. This local knowledge and logic is often unclear to designers outside the system of operation in question e.g. market good delivery routes which are selected by barrow operators are carefully selected for safe and easiest passage, which aren't necessarily known to a traffic engineer or urban designer.(Glaser et al, 2016) (Pieterse, 2011).



Figure 16 Brook Street Market, Warwick Junction. Source: <http://informalcity.co.za/brook-street-2>

2.3.2 Alternative methodologies of public engagement

The four primary factors that perpetuate existing social, economic and spatial patterns in many South African cities are: (i) the existing property markets and land use; (ii) unsustainable infrastructure networks and consumption patterns; (iii) segregated urban settlements; and (iv) unequal income levels and access to services.(SOSCR, 2014). In addition, government processes, which design and implement urban interventions, still follow untransformed implementation systems that are dominated by government decisions, rather than investing in participatory practices with the public end users (Dobson, 2015).

These urban challenges can be largely attributed to the method of designing South African cities, where national and governing authorities imposed urban plans on the on the population. (Dewar, 1991: 12) The model of the apartheid city, as illustrated before, prioritized large-scaled infrastructures to act as buffers to limit access to cities as well as provide infrastructure for the economic benefit of the minority. As a result the active actors in creating urban spaces were and are still predominantly

local governments, urban planners and architects as well as large business developers. (Peters, 2007)



Figure 17 Architects of apartheid spatial planning. Source: <http://www.sahistory.co.za>

Envisioning urban minorities in the inner city on public space

Transformation in South African cities necessitates the generation of new urban imageries that represent diverse stakeholder groups, beyond the typically represented elites as instituted by the apartheid system, but rather the underrepresented diversities and complexities represented by urban living cultures of the poor, through 'informality'.

The restructuring of urban spaces in favour of private interests questions the right to the city of the poor. It raises the need for new urban politics, where the right to the city is articulated through newly-invented stories, which represent open futures (Lefebvre 1967, p. 132; Simone, 2014; Mbembe, 2016). The urban poor should have the right of shaping urban spaces, through participate in public community life and to exercise influence in the production of space in the city (Simone, 2009).



Figure 18 Punitive apartheid law enforcement on black urban citizens at Warwick Junction, Durban. Source: <http://sahistory.org.za/durban-1970>



Figure 19 Informal trader market in Nigeria earmarked for demolition. Source: <http://digest.bellafricana.com/some-major-markets-in-lagos-nigeria/>

With the trajectories of southern urban theory projecting exponentially growing urban populations, urban centers are expected to be populated more intensively by the urban poor to access better opportunities in which to work and live. Unless such

basic disparities of envisioning urban centers for diverse populations are confronted and resolved, Africa's infrastructure public infrastructure deficits (such as public spaces designed with the poor in mind) are likely to affect future production and urban development capacities (UN, 2014: 39).

Prioritizing local development in the face of globalization

The continuing challenge of urban politics in South African cities is that of internal power struggles, managing resources and organisation, to meet local needs in the face of globalisation and competitiveness of global markets and events hosting such as international sporting events such as the 2010 World Cup (Bond, P 2010 SOAC). These challenges usually find global economics driving the development of the future of urban infrastructure in African cities, where large scale infrastructures such



Figure 20 Contrasting realities. Cape Town World Cup stadium foregrounded by an informal settlement. Source: Google

As stadia and tourism directed investments are prioritised. (Ocran, 2015) Although these interventions modernise cities and upgrade their aesthetic, their impact on the everyday needs of the majority is usually very limited (De Boek, 2014) (Simone, 2004).

What is critical from a South African perspective is to contextualise these major infrastructural investments to the everyday local development issues at scale, for

local populations already living in disconnected urban spaces, created by apartheid spatial planning and enforced at an architectural scale.

One such local government intervention made in response to fragmented planning in South Africa's cities is the implementation of the Bus Rapid Transport (BRT) system, which brings people power material resources and waste to previously excluded urban areas. An important factor for the future success of these systems is a more nuanced to existing context and more elaborate network of infrastructures which exist, such as the minibus system. There needs to be a critical bridging of the physical, institutional and 'real' economies which exist at multiple scales (Simone, 2004).

Leveraging power through economic inclusion and infrastructure provision

The informal economy represents actors typically understood to be passive actors in the urban realm, whereby informal traders are granted access to the urban economy primarily through their use of public space. Whilst the provision of infrastructure to support micro economies by local government gives impetus and allows mobility of goods and consumers to micro economic practices, it also enables self-organised constructs of communities through spatial occupation and transactions. (Amin, 2014)(De Boek, 2014).

The absence of appropriate infrastructure and services for micro economies, such as informal trade in public space in cities, has meant that labor intensive maintenance activities are required to compensate for this shortfall. Unpredictable access to services makes it nearly impossible to envision long-term growth and planning, due to skills and resources being spent on adaptation and repairing self-made infrastructure to sporadic urban conditions such as displacement through relocation or changing urban laws (Simone, 2004).

Transformed government processes of community engagement

The typical process of infrastructural project implementation in cities, as exemplified by Durban's Municipality, gives little opportunity for direct interaction between the institutional entity and the beneficiaries of the infrastructural project outcome.

With the responsibility of understanding contextual nuances left to consulting agents, who may be under skilled, under resourced or have little vested interest in engaging meaningfully with complex community issues. Thus, disparities emerge between the visions of development of the city in light of community needs and established practices through a lack of adequate communication between key stakeholders.

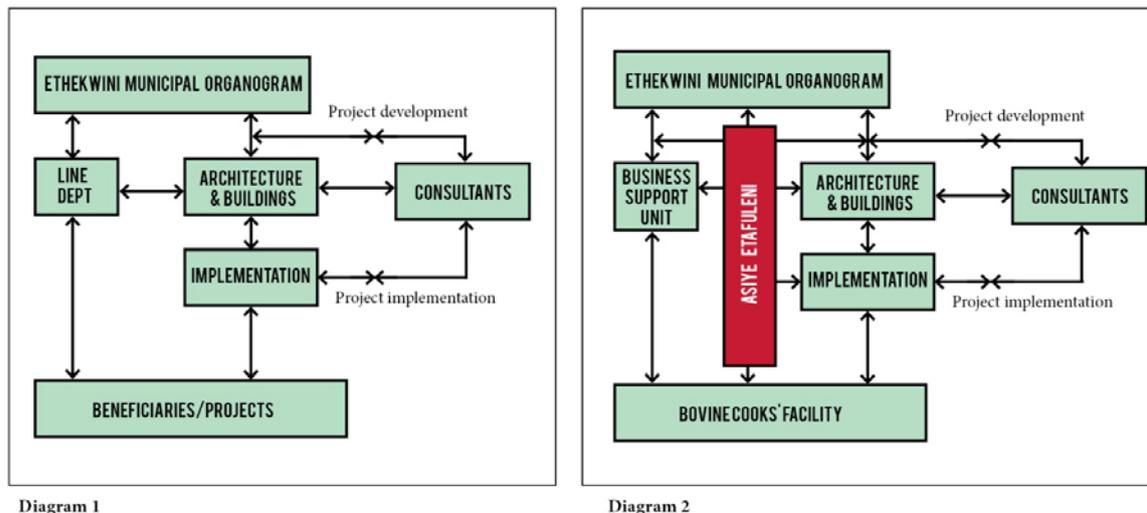


Figure 21

Diagram 1. Organogram showing process of implementing city projects.

Diagram 2. Organogram showing mediator (NGO) facilitated interaction between government and end user stakeholders. Source: Author

Leveraging power to these urban actors' calls for the restructuring of local government processes of providing public infrastructure, in ways that not only acknowledge the presence of informal traders as valid economic contributors, but also consult to hear the voice of traders as the end-users of that infrastructure. Given the complexity of negotiating top-down systems to interact with bottom-up agencies, the presence of mediating agents such as sector based NPO's (such as Durban based NPO Asiye eTafuleni) can act as facilitators of more productive engagements between state and communities through participatory methodologies.

To maintain momentum of growth, African national and urban economies will require higher levels of economic diversification and, as resource depletion unfolds, greater

sustainability. Such transformation demands careful and urgent reconsideration of all city infrastructure and technology (UN, 2014: 52).

In order for government to take full advantage of the spatial connection and economic impact that large scale infrastructure investments can bring, it is critical that more intricate urban networks of the interaction of goods and people are better understood at a micro scale. This requires comprehensive and place-specific tactics, such as mapping local urban areas at a micro scale in order to understand the context and how goods, people, and services flow into and out of the city as well as the exact volumes and directions flow uses and articulations move. (Pieterse, 2011)

Key gaps in government development processes addressed by NGO's such as Asiye eTafuleni in a local urban context are: Firstly, the need for social facilitation, where local government processes are under resourced to make consideration for the need to build social capital, in the form of relationships of trust between communities and local government implementers of projects. Secondly, is the need of locally responsive technical knowledge, needed in response to urban management issues that cause infrastructure to be dysfunctional, and are in fact a result of a series of networks, systems and forces that are at work in city spaces. Lastly, is the need for development solutions that are grounded in everyday reality of what happens at street level, through observation, researched and learning from the community. Without understanding the complex contextual factors that affect infrastructure, government solutions only address urban issues at surface value. (Dobson, 2015)

2.3.3 Community Driven Spatial Visions

Having identified the opportunities for institutional transformation through processes which envision the diversity of urban communities more inclusively through leveraging of power and the sensitively provided public infrastructure. It is apparent that spatial transformation cannot be purely based on institutional perspective and solution, but rather also depends on contextual sensitivity, which comes from

understanding how specific urban communities work, based on community experiences and activity.

Informal traders represent an urban community that uses public space in order to secure opportunities for social and economic development in the city (UCL, 2015). This community is often subjected to spatial visions imagined for other urban users, including commuters and formal businesses, but rarely specifically tailored to their economic and social or cultural needs.

The social constructs of values and identity of this community's space are often manifested in the appropriation of built form, at micro-scale, as reflected in much



Figure 22 Storage containers made using locally sourced pallets, used by informal traders to store goods due to the lack of formal storage infrastructure provision. Source: Author.

of the African urban context (Simone, 2001). The spatial values exhibited at a micro-scale or street level reflect the complexity of what a series of responses to local political, social, economic and cultural factors in a context look like over time. This is expressed in the malleability of self made infrastructural forms, reflecting available resources, and social organisation habits in the context as an example.(Fig. 26)

Rogue urban logic: learning from informality, towards adaptable and incremental building forms.

The disparity between government visions and those of the informal economy community are caused by critical misconceptions or experiences of interaction with the other. In the case of Durban, local government's main perception of informality was that of the informal traders, cluttering streets and raising urban management issues, which resulted in the degradation of public space. It is understood that the community of informal traders, did not share in the vision of a clean and safe city, and on the most part, unwilling to co-operate. On the other hand, local government represented an institution, which was punitive in dealing with the needs and rights of traders, as well as undermined the value of their existence as producing a dignified livelihood. (Dobson, 2015)

Dual scenarios of existence run parallel and interdependently, where life on the street meanders between what may usually, that is, according to Western convention, be termed the 'formal city' and the 'informal city'. Urban theorist Mehrotra (2008), notes that the trouble with such terminology or theoretical segregation is the implication of a binary between what is legal and valid and what is not.

While the evolution of informal processes and planned formal developments may be seen as contrasted, they are also interdependent in their growth, through the flexible and dynamic activity between economic, social, spatial and physical boundaries (Mehrotra, 2008). Consequently, this suggests that neither the formal or informal city can be disregarded, yet each has a place in the African city, which harbours the need for local and global connectedness and the appreciation for diversity.

The constant search for social and economic connectedness between the formal and informal of the urban poor, means constant transformation of space. This seemingly

'rogue' urban logic and organic complexity of city production can easily deter designers from engaging in its sprawling nature, outside of conventional 'planned' development approaches (Pieterse, 2007), due to its constantly dynamic nature. Therefore, urban change will require adaptive solutions to respond to unpredictable urban nature through understanding people's activities in relation to the built environment (Ewing, 2012).

The insurgent practices of informal economic activity in cities of the global south give clues to the type of adaptive infrastructural interventions needed therein. Firstly, design interventions which allow for the distribution of social goods and opportunities such as land, shelter, water etc. through the acquisition of collective consumption public spaces (streets, sidewalks, intersections) as well as opportunities which provide favourable business conditions and locations. Secondly, insurgent practices contain autonomy, both cultural and political, from regulation and institutions imposed by the state, and thus, show the need for interventions which are sensitive to the local politics of community organisation.

With this understanding, the nature of architectural interventions ought not to respond to a binary approach to thinking about the built form of cities. In response to the dynamism sighted, if architectural interventions are to be inclusive they ought to make consideration for the evolving nature of informality and its transient nature between the fixed and the flexible through adaptable and incremental building forms.

Community organisation and a participatory approach to development

Whilst urbanisation is usually measured by access to services and infrastructure that facilitate economic engagement and exchange in a city, Africa's most developed cities such as Lagos still have limited highways, access to electricity, water and other services, yet on the other hand are able to function without these, through highly urbanised social infrastructures of community self-organisation (Fig 27).

The networked systems of everyday activities of urban residences, through constant mobility, flexibility and temporal engagements, characterises undefined notions of how cities are used without the provision of infrastructure. These complex interactions of goods, objects, practices and people become within themselves the infrastructure, which facilitates urban living. (De Boek, 2012) (Larkin, 2006)

Technologies such as mobile phones bridge spatial disconnect through social networks and community made social spaces where associational relationships are formed within poor urban neighborhoods. (Amin, 2014) These networks create social stability through their flexibility and ability to allow for the adaptation of found



Figure 23 Makoko Slum in Lagos with minimal government provided infrastructure was established since the 18th century and supports about 30000 people. Source: www.newyorktimes.com

objects, resources and social connections in order to create platforms for innovative economic and social transactions. For example, In Johannesburg, newly arrived foreign nationals are able to quickly establish informal businesses through symbiotic relationship networks with people of their own nationality both locally and internationally social interaction and technological communication (De Boek, 2010).

This resilient way of urban living, although ought to be acknowledged as the potential power of people to adapt and make a city, is not sufficient to overcome the unpredictable access to services, or to override the government's responsibility for such provisions. Simone (2004) raises the critical question of how these social network infrastructures can be better acknowledged by researchers, policy makers, and urban activists to facilitate the creation of urban spaces that are characterised by regularity and provisionally.

Therefore, understanding community organisation presents an opportunity for local governments to recognise the catalytic potential of self-organisation, which exists within communities, to build on the assets of community values, systems, and resources. Furthermore, is the opportunity to scale-up community made spatial and infrastructural solutions (Fig. 28), created in the scarcity of government interventions as a means of developing urban imaginaries more inclusively.

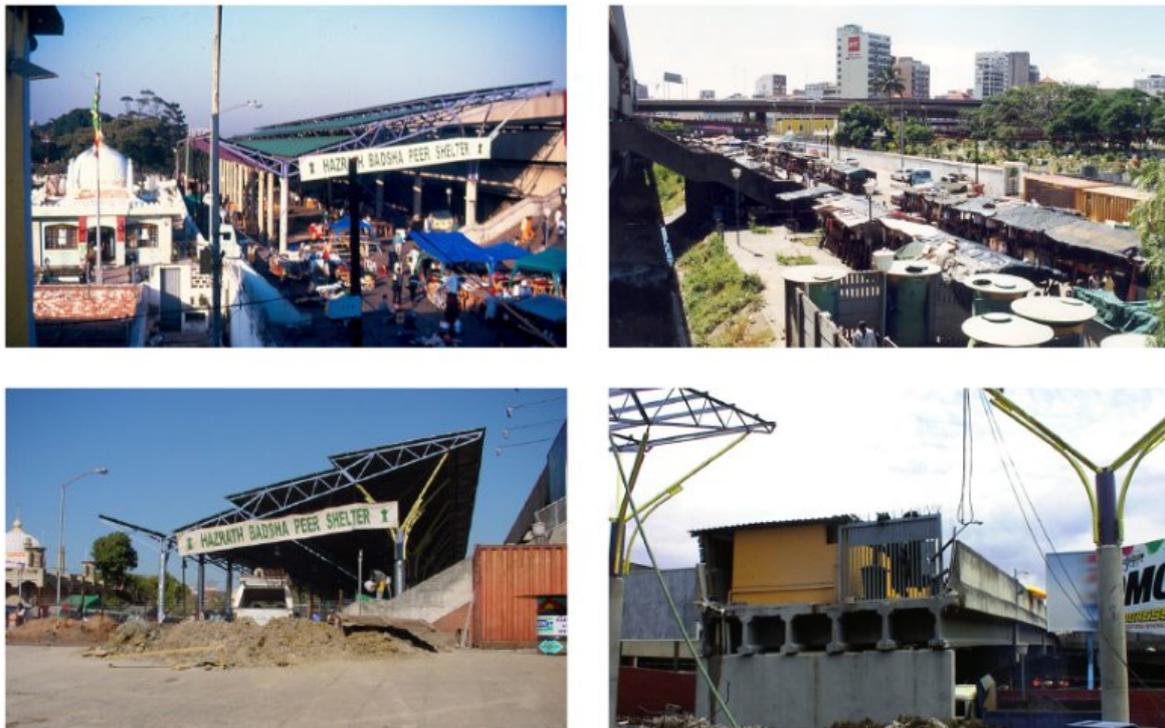


Figure 24 Brook Street Market Durban. The shelter for the market was funded by the local Muslim community (who shared the space with traders), and city government, enabling traders to grow their businesses from poorly built shacks as shelter. Source: www.informalcity.co.za

Learning context through observation and immersion in everyday urban practices

Walking the city is a powerful tool for urban imaginers as an act of activism where they become an agent of inclusion of the community in the process of envisioning change. As one walks the street they engage and participate in its reading, whether as navigation or a conscious interpretive act, key to the implementation of urban change (O'Toole, 2015).

The street gives insight to local values and what the details of the materiality of long-term urban vision might be through the following: (1) the role of infrastructure and

architecture in carrying out everyday practices; (2) the limitations of urban structures and how those limitations are adapted by informal practices (where community systems become the supporting infrastructure); (3) mobility and negotiating between the static and the changing urban conditions; as well as (4) the role of institutions which shape the urban environment both visibly and invisibly.

Local community spatial values can be extracted through various ways as implied by the theory of everyday urbanism. These include observation of spatial practices, mapping spatial occupation of urban users on built form as well as that which supports social interactions and exchanges, of built form and people, as well as learning place-specific complexities that are 'invisible' systems as a form of 'urban intelligence'. 'Invisible' systems include unobvious resources such as the various urban cultures in a place, how land uses are negotiated and how locally available resources are utilised.

Reflections on existing city contexts and activity through immersion can provide precedent to future urban interventions that aim to be contextually responsive. The perceived normality or universality of urban practices emerges from experiment, through trial and error. (Jacobs, 1992: 53) If such experiments are further investigated within a particular context the disparity between design and the way people live out their existence in the city may be bridged to find inventive solutions for the future.

Spatial mapping as a means of validating community spatial occupation

Spatial mapping theorises the material layering and implications of infrastructure and its absence and how people find meaning in space. As a method of representing everyday urbanisms, mapping depicts the city 'as it is found', through qualitatively understanding space as the product of intricate socio-political, economic, and cultural forces. The formalisation of architecture is therefore challenged through the close-up observation of human experiences in space and in reality. (Fig 28)

As a method, it can be layered by a number of drawings, photos, and writings with attentive focus on unobserved details often disregarded by design professionals in imagining urban futures, which are nonetheless critically representative of an urban stakeholder group. Spatial mapping is an emergent practice that has been used for

the purposes of enumeration of available resources and infrastructure and understanding socio spatial complexities of slums such as Kibera, Nairobi, by both community stakeholders and design professionals, before designing interventions.

The practice of drawing as a tool for inquiry in social research lends itself to diverse outcomes, as it is exploratory, rather than merely representational, through drawing as a means of layering socio-spatial relations (Hall, King, 2015). The method lends itself to the articulation of details such as divisions, thresholds, and objects as a mapping of politics and bodies in space.

As a tool for the designer, routine uses of space, at different intensities by the user, can highlight the significance between human activity, space and temporality. Although the method has its limitations, through the way in which the person drawing sees, the drawings are never merely technical, but can be valued in relating what design professionals may envision their design to accommodate, to the reality of how spaces are given meaning by their occupants over time (Berger, 1972).

The documentation of existing spatial uses, infrastructures and local resources serves to test various contextual factors as well as validates the diversity of urban life and the meaning it gives to buildings. It also provides opportunity to visualise diversity of activities and the available resources that communities use within a particular context as an indicator of materials that shape regional built form production.



Figure 25 Taxi drivers play pool whilst waiting for commuters, the pavement becomes a space for socializing usually unplanned by urban designers. Durban. Source: Author

Scaling up local practices in the production of space and infrastructure

In African cities, spaces are made places by their human inhabitants. In such environments, buildings express critically regional through their sensitivity to the presence of people, through their comfort in building design and adaptability to the practices of everyday life. The resultant architecture is made resistant to the extent that it is able to embody the public culture of the place.

If cities are built on the foundation that is power, then people create the potential for the action and exchange in the city and are thus the essence of the city in their diversity (Mbembe, 2010). Architecture thus becomes a tool in service of this diversity (Amin, 2014) (Bayat, 2007).

At once, it acknowledges the role of global connectedness, yet births these connections from an understanding of locally-based values, as affirmed by Robinson's framework of the approach of "ordinary cities", containing the rich resources to grow progressively. Modern forces of production have produced modern buildings that lack the sensitivities of human scale and occupation.

Capitalising on local knowledge, resources and values

Global practices of the production of space contend against the sustainability of the local, as technology produces buildings, which are insular, which don't prioritise an active street edge. This is not to say that technologies are to be ignored, but rather grafted into local practice to propel what already exists. Where global technology is merely mimicked, the results are a homogenous society, which lacks identity.

2.4 Conclusion

Whilst the true value of regeneration is considered economic, with property development geared towards new urban elitist lifestyles, transformation in this context implies deeper probing of changes in social, economic and spatial ways, towards a holistic approach. (Williams, 2000) The transformed city represents new configurations that cut across both race and class divisions of the apartheid city.

This chapter has documented a more contextually approach to development and a particularly post-apartheid South African approach to imagining urban change as the need for holistic 'transformation' of our cities, specifically with regards to spatial and economic transformation. This is demonstrated in cities such as Durban, where citizens use informal economic practices as a tool to access social and economic opportunities in otherwise exclusive urban spaces and built environment.

What has also been raised is the need to democratize urban space as a shared entity of the state, economy and everyday users at more varies scales and networks, as a means to a more realistic envisioning of diverse and complex urban futures, through acknowledgment of the legitimacy and critical envisioning of informality as a future reality (Simone, 2004).

The legacy of apartheid infrastructure for urban systems is a lack of provision of basic infrastructure, where occupation of urban space was politicised from a top – down approach, which did not visualise racial, social and economic diversity for the future of South African cities. However, current rapid urbanisation and globalisation envisages exponential urban growth, whose need is currently unmet through institutional provision.

South Africa's cities are in need of infrastructural interventions, which not only target the development of infrastructure as conduits for global economics, or regenerative infrastructures for renewed local industrialism, but which should prioritize spatial transformation as a response to the urgent need for spatial injustice and socio-economic inequality.

If transformative urbanism is to be implemented, the disparity between government processes and global aspirations need to be interrupted by methodologies, which equip designers and institutions to visualise, validate and include the voices of communities as critical contextualisation for sustainable and realistic visualisations. In the case of South Africa, this made critical due to the pressing agenda for economic and global connections as well as the complexities of the apartheid regime, which have yet to be undone.

The following has emerged from Part Two of the literature. Firstly, there is need for a top-down meets bottom-up approach to implementing urban transformation interventions which represent not only the foreground global development aspirations, the but represent the projected urban majority population, the poor. Secondly, is the imperative of engaging and including the scaled infrastructural needs of 'real economies' which both visualise and make provision for 'informality' or those who engage the city, through acknowledging the the production of urban life through community organisation. Lastly, there is potential opportunity for designers and urban imaginers to make human centred design responses, through up-scaling the existing contextualised infrastructures which optimise available material and social resources to access opportunity to live in the city, in order to illustrate what inclusive cities might look like in future.

3 CHAPTER 3: PRECEDENTS



Figure 26 Elemental Social Housing. Source: www.archdaily.com

3.1 Introduction

Although informal practices are widely unacknowledged as the future of urban growth, in urban politics, a number of strategic interventions that deal with issues of informality have begun to challenge the top-down and exclusive forms of urban development and regeneration. These strategies fall into two main categories, namely, those that challenge top-down processes to include the end-users, and another, which begins with an understanding of the dynamics and networks between the formal and the informal, as well as providing support to existing productivity and upscale existing informal practices.

The case studies chosen, interrogate the principles emerging from the literature review on the three scales of urban, architectural intervention and disciplinary approaches. Although some of the constraints to finding precedents grounded in African soil included the fact that not many “ordinary” African buildings documented in detail in terms of published books and articles, the precedents cited give insights into the principles presented by African Urban theory, which can then be interpreted in a variety of architectural applications.

3.2 Manguinhos Complex: Inclusive Planning At Urban Scale 2005–2010

Rio de Janeiro, Brazil

Jorge Mario Jáuregui/Metrópolis Proyectos Urbanos

3.2.1.1 Background

The Manguinhos Complex is located in the North of Rio De Janeiro, between two distinct areas, one being a conglomerate of about ten favelas, separated by a railway line from the neighboring industrial plants. The issues facing the community include crime, overcrowding, and lack of public space. The project is commissioned to Metrópolis Proyectos Urbanos in 2005 by the City of Rio De Janeiro. The main objective of the project was to integrate the favelas with the rest of the city by adding to existing potential, rather than to intervene in the slums through removal for an upgrade.

The approach to the Manguinhos Complex project which has resulted in a large public space offering a series of activities for the public, was the product of a collaboration of professionals from different fields as well as a well-directed engagement of the community. Although the strategy was that of a bottom-up approach, the architect was able to both hear and respond to the immediate needs expressed by the community as well as the implied needs, and make this the basis of his response. MPU outlines their approach to the project as having taken the following steps towards its realisation.

3.2.2 Alternative stakeholder engagement processes

Critical to the success of the large-scale intervention was the process that aimed to address a series of smaller and more detailed community systems and networks.

- A series of initial site visits to better understand the topography of the site, as well as other site specific characteristics.
- Community engagement to understand the user needs, both expressed and latent, using the Freudian method of free association and fluctuant attention. Community interaction was sustained throughout the project through the following stages:

1. Defining the programme
 2. Follow up on execution of works (using community skills)
 3. Involvement in the development staff
- Urban party elaboration: this consolidated the two aforementioned stages and establishes the design criteria.

3.2.3 Removing physical and psychological barriers

In response to the fact that the biggest hindrances for interaction between the formal and informal communities or economies are physical and psychological in nature, MPU sought to remove the barrier and create an alternate boundary space for interaction. The resulting intervention was to raise the railway line that had created a physical and psychological barrier, excluding one from the other.

Public Space as a connecting device

The centrality of this intervention between two neighbourhoods provides an opportunity for social interaction. This project highlights the fact that mutually beneficial interventions, such as public space, used as devices to create or strengthen connections between the formal and the informal. The basis of interaction need not be based on a unilateral dependency.

Providing a structural framework

The built form of the intervention becomes a structural frame under which a variety of activities and uses can emerge, both formal and informal in nature. Activities planned for include bicycle paths, athletic fields and scenic walkways, each of which can become catalytic to other modes of community interaction. The framework intervention allows the sensitive local social networks to remain largely untouched, yet provide an opportunity for them to expand.

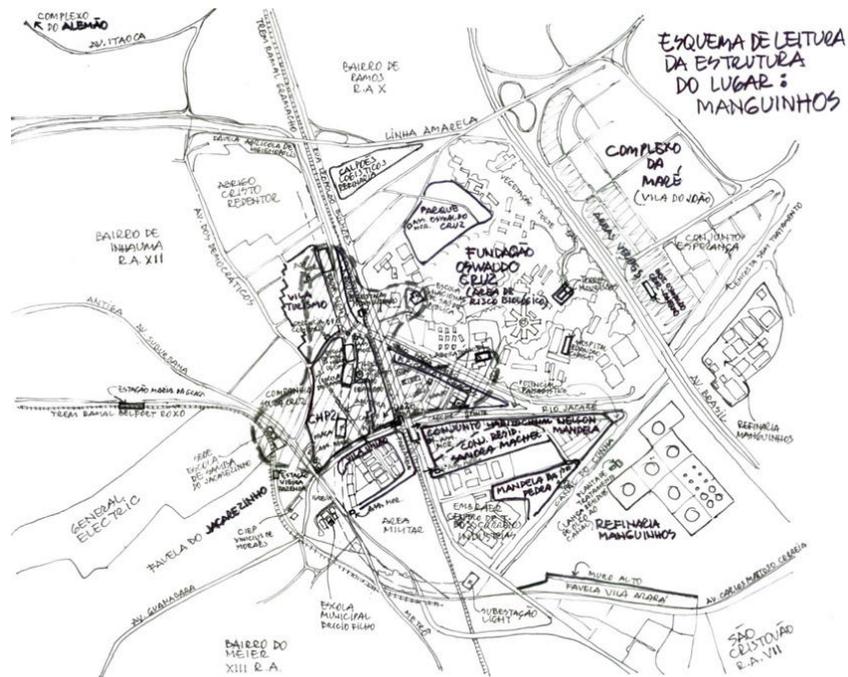


Figure 27 Manguinhos, Precinct Design Framework Source: https://www.moma.org/interactives/exhibitions/2010/smallscalebigchange/projects/manginhos_complex.html



Figure 28 Manguinhos, Public Space beneath raised railway. Source: https://www.moma.org/interactives/exhibitions/2010/smallscalebigchange/projects/manginhos_complex.html



Figure 29 Manguinhos, District and railway border between formal and informal neighbors.
Source:https://www.moma.org/interactives/exhibitions/2010/smallscalebigchange/projects/manguinhos_complex.html

In many instances, most critical detail of inclusive architectural interventions are dependent on response to larger contextual determinants, as discussed above. Provisions such as circulatory connections and public spaces afforded by re-imagined urban plans that respond sensitively to context, leveraging power on which inclusive architecture can be built such as that which supports informal trader work practices. This precedent exemplifies an alternative top-down approach where adapted informality can meet needs expressed from the bottom up.

3.3 Elemental Social Housing: Incremental Architecture

Elemental social housing was developed by an interdisciplinary team of professionals, which included architects, social workers, engineers, and contractors. The project team commissioned provided about 100 social housing units at a budget of \$7,500 per unit for land, infrastructure, and building.

3.3.1 Approach:

The “half a house” intervention process necessitated a consideration of immediate and future needs and a platform for the future, which would allow each family to invest in themselves.

The following principles guided the process of development:

- 1) proximity to the city: building social housing close to the city for opportunity to improve networks, which are of great value to the urban poor;
- 2) sub-communities within the large development: creating clusters with collectively shared space;
- 3) developing harmoniously over time;
- 4) using local skill and resources: equipping families to better build their own houses, as is common practice in the area; and
- 5) the ability to expand and adapt: designing with the final expanded house scenario in mind.

3.3.2 Incremental Growth

The resulting intervention was the ‘half a house’ model, a variation on the existing traditional row house. Each unit was developed as half a built segment, with the other half inbuilt. The units were developed with a basic comprehensive structural framework, of the most important elements of a house, which included the most important plumbing fittings, an access stair, and door openings as a service core, but excluded additional bathroom and kitchen fittings. This modular framework would leave the incremental growth of the building to be the responsibility of the family which inhabited the house. The result would be a block of houses that were framed in the same way for an aesthetic unity, yet would still be adaptable and allowed to evolve over time according to user occupation.

3.3.3 Providing opportunity to formalise

The key to providing a sustainable and value-adding intervention both socially and economically understood the nature of the problem in terms further than the immediate need. The reality was that to consider holistically, the needs of the people would mean consideration that families on state grant wanted to move into the middle class, at a realistic pace over time. The acute needs were twofold. Firstly, a financial instrument by which they could build wealth: the house as a growing asset. Secondly, they needed the stability provided by a formal housing which would provide the additional benefits of strengthening family networks.



Figure 30 Elemental Social Housing. Source: www.archdaily.com

3.4 Conclusion

Most notably, the discourse pertaining to strategies for inclusion involves the role of the designer in interpreting the needs presented by key stakeholders, using the Freudian method of free association and fluctuant attention. Where this has applied in the precedent presented, the result has been a sustainable intervention that considers present and future needs, as cited in the elemental social housing project. What is also important to note is that the most successful intervention examples connecting the formal with the informal, present themselves as the provision of a framing structure. The framing structure is somewhat 'incomplete', but is designed with the end user in mind. The details and final programming of the complete building structure are not necessarily decided, but rather guided by the designer and adapted by the user over time.

4 CHAPTER 4: CASE STUDIES



Figure 31 Informal trading, in public space- Brook Street Market. Warwick Junction.
Source: Author



Figure 32 Downtown Kampala, Uganda. Source: Author

4.1 Introduction

The urban precinct of Warwick Junction is a South African example of a trade and transportation precinct, which was spatially steeped in racial discrimination, exclusion and infrastructural neglect (Dobson, Skinner 2009: 48). The once

restricted area has since been developed to envision diverse economies, and urban livelihoods as well as cultures through the design of inclusive and people-centred design of infrastructure it continues to grow through the informal trader community who etch out urban livelihoods through the adaptation of available resources.

Everyday urbanism validates the social 'assemblages' as a determinant force in shaping cities through acknowledging everyday practices for urban change, and the resultant patterns become repetitions which create stability, facilitate mobility and create change. Everyday urbanism takes to subjectivity the thousands of small accesses, which bring about many small tipping points (Pieterse, 2012; Simone, 2004). An example of this is Informal trade which is temporal yet repetitive over time shapes the character of space, even as a non formal and static function.

Although Southern urban theory attributes and calls for the acknowledgment of the everyday practices of the people on the ground as shapers of the city, it does not undermine the agency of the political as that which shapes and controls space as well as well as its democratisation. It is acknowledged that neither 'bottom-up' not 'top-down' governance and city imagineering can secure a transformed and sustainable urban future on its own.

4.2 Warwick Junction Case Study

In the 1930s, the area of Warwick became a dominant shopping area in Durban. In 1937, law legislatively known as the Native Urban Areas Act of 1923, restricted African traders from occupying a specific spot for no more than fifteen minutes, as well as restricting the trading of goods to a distance of 100 meters from that of formal businesses. Such constraints in occupying public space meant that only formal businesses were supported in terms of the provision of built infrastructure by local governance. (ITRUMP, 2007)

In the 1980's the more liberal Progressive Federal Party became pressed to make allowance for economic needs for at least some of the 100 000 African people flocking to the peripheries of the city. This became opportunity for black traders in Warwick Junction to legally start trading to meet the demand for the supply of cultural goods and services for a niche market. Although street trading and similar practices were deemed 'undesirable', they were 'tolerated' by city authority in their

degenerated condition, due to the loss of power of the National Government , towards the end of the apartheid era. (Dobson, Skinner 2009: 49).

4.2.1 Post-1994: Warwick Junction Urban Renewal Plan

At the end of apartheid, as the country later saw political and social transformations at multiple levels, national, provincial, and locally, the local authority under which Warwick fell conducted a survey that would facilitate working with the traders in the area to understand their needs (Skinner, 2008). This presented a reversal of the typical municipal 'top-down' approach, working with street traders, rather than against them.

The urban renewal project, which represented the transformation of the area primarily aimed to improve the quality of the environment in terms of safety, cleanliness, functionality, as well as the improvement of economic opportunities. The redesign of the urban environment in this area was made successful through the consultation and negotiation of spatial design, with local government and informal traders.

The need for continued transformation in the face of globalization.

Warwick Junction has since grown as a critical transportation interchange for commuters traveling to and from the city of Durban. It has also grown in terms of economic output through the manufacturing and exchange of goods and services by various formal and informal trader communities. Due to the economic potential and intensive use of its public spaces and infrastructural provisions, the city plans to 'regenerate' and redevelop the precinct.²

However, the emerging challenge in developing the area lies in the inclusive envisioning of existing local trade beside shopping mall-centred developments, as proposed on the site of the Early Morning Market by private developers with support of local government. With the informal trader communities having outgrown some of the infrastructural interventions of the first transformative Urban regeneration Projects, local government now faces the mounting urban management challenges associated with growth. On the other hand, there exists the opportunity to scale-up

² An example of this is the Local Area Plan of Warwick Junction, which was drafted during the writing of this dissertation.

and reproduce architectural interventions which redevelop the area in an inclusive manner.

4.2.2 African Theoretical Framework for Local Urban Values

The following themes of mobility, functionality, public space and urban typologies represent dominant themes addressed as imperative considerations in the production of cities in African urban theory, as reflected upon earlier. The local conditions of the Warwick Junction Precinct will be unpacked under these themes that bring to light the challenges faced by informal traders in light of what the city values economically and socially.

The following values have been identified from observation and informal interviews with traders as well as city perspective bringing to light some of the urban management issues faced by cities, which condone animosity against informal traders.

4.2.2.1 Mobility & Connectivity

African cities are dependent on mobility and connectivity, to cater for a highly mobile and diverse population, whose urbanism evolves creatively and fluidly (Robinson, 2007) (Amin, 2014) (De Boek, 2014). If we use Mehrotra's lens to conceptualize the city as kinetic and constantly changing in its culture, economy, infrastructure for the poor, governance and planning in the pursuits of creating an equitable and sustainable urban framework that relates to both a global and local context (Mahrotra, 2008).

Existing transport, mobility and challenges

More than 460 000 people walk through Warwick Junction every day. This is in addition to the 166000 public transport passengers who enter and leave the city from are the everyday (Dobson, 2009: 37). The 1994 Warwick Junction renewal plan had begun to connect, the major physical structures that segregated Warwick from the CBD through infrastructure such as the Muthi Market Bridge whose development pedestrianized a disused freeway spur. The Muthi Market intervention was catalytic in that it provided cultural medicines, and improved pedestrian connectivity by creating a walkable route between Warwick Junction and the city which in turn

provided increased footfall which generated increase economic activity along the route.

More recently, Durban municipality's interventions for urban upgrading pedestrian experience on the street have included, aesthetically environmentally motivated interventions, such as the planting of trees, in pursuit of international public space standards. Some of the challenges to improving pedestrian connection is the fact that pedestrian movement routes are congested, by informal traders who erect trading structures, and store goods on narrow pavements which have limited capacity for pedestrians, let alone other competing functions.



Figure 33 Taxi washing occupying pedestrian route, Warwick Junction. Source: Author.

Transport and connectivity

Warwick Junction is Durban's busiest transport interchange, with a number of large-scale modes of transportation, which include the trains at Berea Station, as well as more than 300 buses and 1550 minibus taxis, which operate out of the area each day (Dobson, 2009). Local trade, on the other hand is dependent on the transitions made by commuters between home and work places, where much trading activity happens alongside public transport stops and exchanges (places of mobility friction).

In Warwick, the city government planning values a more 'streamlined' and systematized public transport system, as exemplified by the implementation BRT system, which is intended to create frictionless movement between commuters from their beginning to their end destinations. Other transportation priorities are that of a 'cyclable' neighborhood linked to the bicycle routes proposed into the city centre. The planned Bus Rapid Transit system will make the area of Warwick more regionally connected, and would reduce the pedestrian traffic, as commuters would make fewer stops and connections in the area.

The challenges anticipated at the implementation of these new BRT stations is the inclusion of informal trader infrastructures, for those who currently work in the public space around bus and taxi ranks, whose businesses which serve commuters and drivers. Examples of the BRT stations built in Cape Town and Johannesburg are not sensitive to context.

Non-motorized transport and movement of goods

Characteristic to the area is the use of trolleys and carts for the conveying of goods and resources, such as water and fuels for cooking. There are two groups of porters. One group moves smaller goods such as bulk shopping from co often from formal shops to transportation, whilst the other transports bulk goods for street traders and smaller formal shops.

The challenge of non-motorized transport in Warwick Junction is the lack of designated space on roads or pavements for ease of mobility for porters in a car dominated environment. Porters, therefore, constantly face the danger of being hit by vehicles when moving goods, as the narrow and congested pavements, mean that they have to use the roadway. Urban development framework has identified cycling route as a priority in connecting various parts of the city, yet fails to acknowledge the 'invisible ' supporting infrastructure role that porters play to support the trader economy in Warwick Junction.



Figure 34 Trolleys used by porters which are transported along roads to storage hubs, and clutter the pavements during the day, Warwick Junction. Source: Author.

Mobility & connectivity needs

1. pavements, routes and public space which accommodate pedestrians and traders

Because there is a constant negotiation of boundaries between pedestrians and traders, on the narrow pavements, which have high foot traffic and thus become the optimal place to sell goods. The design of diverse movement spaces and routes are needed to support informal trade alongside pedestrian routes and public space.

2. shared roadways, to support diverse small-scale mobility flows for vehicles and informal trade

The various modes of transporting people goods and services are intrinsically interdependent, therefore the sharing of roadways and pavements and connecting public space is necessary to provide opportunity for the interaction of informal traders with commuters. The diversity of infrastructure design for BRT stations to better connect to the needs of the stations contextual environment require more in-depth consideration in design.

3. permeability of built form and connections to the 'formal' for the ease of moving goods

Open public space as well as buildings which are made permeable, lend themselves to ease of access to pedestrians and commuters, and therefore to informal practices. Permeability is seen at every scale, from insurgent practices in formally built structures to self-made infrastructure by informal traders.

4.2.2.2 Function

The idiosyncratic 'urban logic' of African urbanism, means that urban systems and practices constantly adapt and respond to a variety of temporal requirements, including unstable government and economies. Although to the unaccustomed eye, it may seem that the area of Warwick is the mere result of disorder and poor municipal management, Warwick is kept functional by a number of community networks and sectoral leaders, who ensure a level of governance in the area.

Functionally, the city values structural functionality, (i.e. as seen in the prioritization of the transport infrastructure for the propose Bus Rapid Transport System), the regeneration of the ecological urban environment, (seen in the planting of trees) as well as the development of informal trade towards a level of formalization (through targeted upgrade and formal development incentives).

The challenge is of the seemingly isolated measures taken (by various city departments) to address urban management issues caused by informal traders using public space as work space, as opposed to understanding the various social and cultural preferences which make informal practice issues need more than a mere 'structural' functional response towards the desired aesthetic of development.

Existing function, usage of space and challenges

Functionally, the practices of the informal sector are not exclusively 'informal', but rather hybrid or mutually beneficial to 'formal' practice. The interaction between formal and informal business and workplaces is imperative to maintain the diversity and urban vitality of Durban. Collective organization is evident in the way different

sectors operate in working clusters, sharing resources, working spaces, and infrastructure in order to be more economically productive.

The disparity in city vision to need on the ground is the aesthetic vision of what might be deemed functional, by global standards. Where the public realm is not considered a working space by city government, basic service provisions such as provision of water, toilets etc. are not prioritized to cater for the informal economy, thus perpetuating the aesthetic of a cluttered environment.



Figure 35 Current interaction of formal and informal activity in Warwick Junction. Source: Author

Shopping Mall culture

The trajectory of development in Warwick Junction is that of an influx of private developers, in an area which has thus far largely been shaped by local government intervention. The small scale informal economic activity in Warwick is threatened by insensitively designed development typologies of shopping malls and the likes, which overpower intricate local systems of supply and demand, as well as produce homogenized environment.

The appeal of shopping malls is that of the controlled environment which private buildings afford as well as the urban management issues that are avoided by

privately regulated buildings and space. Furthermore, is the unified 'clean' aesthetic of modern styled development which can be easily be predicted and presented through graphic representation.

Market culture

Markets illustrate commercial functions that not only respond to people with varying incomes, but also varying cultural preferences. Although some of the markets sell goods and services which are similar, each market functions differently, and provides complementary goods and services to to each of the other markets. There are more than 9 Markets in Warwick Junction, including, The Bovine Market, Brook Street Market, Beads Market, Victoria Street Market, Berea Station, Early Morning Market , Lime and Impepho, Herb Market, as well as the Music Bridge.

The markets in Warwick are sensitive to contextual limitations for consumers, for example, the wholesale of bulk goods at the Early Morning Market, which is located in close proximity to long distance transport ranks at the Victoria Street bus rank. Beyond the provision made for niche markets, are the social and cultural activities carried out in Market spaces which affirm 'the right to the city' of various urban polulations as well as the identity of the city, through the making of place.

Unpredictable Temporal Uses of open Public space

The diverse open spaces in the area designated for recreation, parking, pedestrian routes, local public space, car parking as well as loading areas, are often appropriated to suit imminent functional need according to the amenities proximate to the site (for example, basic services such as water and toilets, as well as shelter).

Informal economic activity poses a challenge to urban management and aesthetic vision as it is reactionary to various environmental changes such as weather and fluctuation of customers at various times of the month. This can create conflict with local governments planning, which is not always adaptive in response at various times. In instances where formal buildings and spaces have been abandoned, or not properly managed or serviced by the city, individuals may occupy spaces with insurgent practices.

Function needs

1. Mixed use and scaled spaces and buildings

For precincts such as Warwick Junction, which already have informal activity as such an integral part of the areas functionality, it is important that the value of the economic contribution is protected through development guidelines from the local government which encourage or incentivise hybrid development typologies of shopping malls which compliment the type market and informal activities which in the area.

The small scale businesses which are densely clustered provide a competitively healthy commercial environment through collective self-regulation, as well as promote urban vitality. There is a need for multiscale building spaces which enable mixed use activities to occur.

2. Localised typologies of public spaces to support diverse functions

In Warwick, where public space is being used as work space, the need for spaces which give opportunity for people to work productively as semi private public space exists. The challenge of unified urban aesthetic undergirds the need for the infrastructure which serves to support informal economic practises in public spaces, which scales up small scale infrastructure of informal traders. Details of finishes and plantings to public space, such as trees planted along pavements need be suited to areas where specific practises happen, such as communal gathering spaces, rather than high traffic pedestrian areas, which are prime real estate for insurgent informal traders.

3. Multifunctional spaces which support adaptive and temporal local activity

The temporal nature of informal practice is such that it responds to suit changing urban needs through the reused and reappropriated buildings and spaces. Temporal practice, although hard to regulate, is a form of innovation in reconfiguring spaces to suit their contextual need. The difficulty in planning for temporal practices by local governance, suggests a need for

multifunctional spaces, in which local practices can grow and retreat seasonally as they need as is the case of the Brook street market.

4.2.2.3 Public Space

The issue of public space is critical in the discourse of equitable and inclusive urban imaginaries. In the South African context, during the apartheid era, cities were primarily reserved for white South Africans, with the black population returning to 'reserves' outside the city after working in the factories. This resulted in public space that was designed for the 'white' population, which was predominantly non-pedestrian. Post-apartheid, where black people were allowed into the city, meant that their primary occupation of the city was through pedestrian routes and networks through the city. In terms of commercial 'real estate', the only immediately accessible space was that of the public realm.

Thus, the public realm is a critical tool to be understood in the imagining of transformed and democratic spaces (SOSCR, 2016) (UCLG, 2014). If invested into, public space has the potential to be income-generating space through affording citizen's maximum versatility and accessibility to the city. Design investment into these spaces can also serve as opportunity to improve safety, mobility and aesthetics. (UN, 2015)

Overarchingly, public space challenges and needs in Warwick emerge from the fact that public space is contested by a number of urban stakeholders, of whom many have specific needs in terms of aesthetics, functionality and details in design. For example, processed food street trading is usually arranged in a linear manner, along circulation routes (such as pavements). Yet, in the case of the Bovine Market in Warwick Junction, traders assemble in a market space arrangement, because customers are willing to seek it out as a destination for cultural food cooked by wood fire.

Existing public space types and challenges

Streets and pavements are the most accessible types of public space and are therefore the most widely contested in Warwick as prime urban real estate for

informal traders, as these spaces are most accessible to pedestrians and commuters to and from various workplaces in the city. Primary streets directly accessible to public transport are mainly used for trading, whilst smaller spaces between formally functioning buildings are used as storage facilities by traders as well as semi private working spaces, when needed.

Corridors between buildings are notable, as they serve to connect a number of services that operate within building spaces. The corridors then serve as critical connections for small and informal business, as well as become storage areas for many informal traders who store their goods overnight.

The urban management challenge of streets and pavements is that they are often encroached on by the minibus taxi industry as holding bays, and commuter queuing spaces along with the informal traders which supply entertainment and food for the taxi drivers and commuters. Where pavements are not designed to suit this multifunctional criteria and structural pressure, the quality and aesthetic of the public space is degraded. Insensitive design such as tree plantings in the centre of pedestrian routes, aesthetic, but non-functional.

Public open space and markets

The larger types of public spaces are designated for public transport. These include mini-bus taxi (to a lesser extent) as well as bus ranks. Due to the precincts location at the entrance of the city, major roadways intersect and fragment the land parcels. The public space within bus ranks has not been designed for pedestrian protection against vehicles nor do they provide human scale comfort for commuters or traders. Challenges in the larger public space typologies include a lack of human scaled infrastructures for commuters waiting for public transport in the bus and taxi ranks.

Public facilities

Due to the greater challenge of addressing the basic service delivery needs to populations living outside the city, in terms of housing provision, water and sanitation etc. inner city service infrastructure is subjected to growing pressures in usage, for those with limited access to household services. As a result public facilities which provide access to public toilets, water and electricity are not only critical to the

productivity of informal trading in public space, but also become the heart of many urban management issues. Whilst the challenge of traders using public services to support their economic activities remains a challenge, the provision of such services is highly political, as limited access to these services excludes a number of other stakeholders such as workers, commuters, tourists and residents from making use of city spaces.



Figure 36 Water sourced from public toilets, due to a lack of provision of water points. Source: Author

Public Space Needs

1. Networked and shared public spaces

Connector routes and pavement spaces are maximised for exchanges by way of small-scale services and the exchange of goods. Different types of connected public spaces create continuity in the fragmented urban fabric. Where public space is leveraged for private development, thresholds are softened between formal spaces to create usable space, making various city spaces and opportunities more accessible.

2. Different scales spaces, related to density and functions

They are not merely formal open green spaces, but are usually rather, a series of small spaces where one finds relief from the intensity of the compact city. Open spaces are used for temporary gatherings, but are made most useful in relation to a path, as well as an overflow for activity producing nodes. There is a need for storage for informal workers as well as semi-public space in which to be productive, which is beneficial to general aesthetics, and sharing of space.

3. Local scale quality space

Public spaces are valued in terms of the diverse contextual functions they can support socially, culturally and economically. Furthermore, urban social cohesion and safety are critical elements at every scale of public space. In many instances, informal traders who occupy spaces over time become the eyes and ears which guard against crime. Public space of a local quality is also expressed in the particularity of aesthetic, collectively determined by a community.

4.2.2.4 Urban Form Typologies

The architectural form of the informal economy is able to make connections and devise other inventive ways in which to become successful at supplementing the gaps where formal capitalism and its systems aren't able to respond to timeously in the context of a local scale. Such temporal insertions are exemplified in the case of street Barbers who use of gazebo's as a solution to create a controlled urban environment for public safety reasons, as they cannot immediately be allocated formal kiosks within demarcated markets.

Consequently, it is through the detail design or lack thereof where insurgent practices thrive in urban space. Bayat describes informal economic practice as insurgent, breaking regional rules through the adaptation of a new logic. These results in spatial practices are not rigid, but are made flexible in daily practice, as well as over time. Hybrid typologies of shops, restaurants, salons etc., provide opportunity for informal traders to grow their businesses incrementally and adaptably over time to suit service or product demands, in various peak and off peak seasons.

Existing urban form typology and challenges

Existing building typologies in Warwick Junction range from double or triple volume sheltered spaces, which accommodate public transport (such as bus ranks), roofed market spaces, to multi-story buildings used for commercial and residential purposes in the peripheries of the precinct. Much of the built form in this area is owned by the city, making public architecture (with varying levels of control) a dominant feature. City-built buildings include smaller, permanent built kiosks, with larger shared spaces such as departmental offices and community facilities.

Contextually responsive Market typologies

Materials used in constructing or adapting various products such as the typical wooden trestle table (made of deconstructed shipping pallets), used by vegetable sellers in Warwick Junction shows the resourcefulness of traders in using locally and easily available materials within the city. Furthermore, the choice of materials is reflective of street values attributed to the infrastructure ,and ease of replacement, in the event that it is stolen and easily. Other considerations are that of mobility and storage, as tables are carried by porters to and from the storage facilities daily.



Figure 37 Informal traders sell and services within a 'formal' train station concourse provide a contextually responsive market typology. Berea Station, Warwick Junction. Source: Author



Figure 38 Traditional Herb Market, built on a disused freeway spur, innovatively created a typology, which responded to local context and local cultural practises. Warwick Junction.
Source: Author

Incremental and adaptive infrastructure typologies

Characteristic infrastructures to informal businesses in the area range from those which are built, modified, or temporarily erected and taken down each day. Each sector has particular infrastructural needs, which are largely dependent on the need to display goods or the need for privacy in some instances.

Explicit particularity to context is reflected not only in the built form of informal traders infrastructures, but also in the way this infrastructure responds to the natural elements, human occupancy needs, and capacities, existing routes for various forms of mobility, ensuring that little to no wastage occurs, making informal infrastructural interventions more sustainable through appropriate scale detail and systematic upscale.



Figure 39 Self provided informal trader infrastructure, which allows flexible adaptation, but is unsustainable. Source: Author

Development futures and the typical Mall typology

One of the main criticisms of a globalised building style of shopping malls is the lack of acknowledgment of the external relationship of the local context and people. Without diversity in building form, typologies and aesthetic produces homogenous environment, creating conflict between local diverse and changing aesthetics, and modern aesthetics of glass and hard wall finishes.

Typically, shopping malls typologies are designed to be competitive through directing footfall to larger stores. Furthermore, activities are internalised through planning and interior design, which removes life from the streets, commodifying social and cultural activities e.g. Food courts and other controlled or exclusive environments.

Urban form typology needs

1. Recognise existing typologies

The existing typologies give clues as to how people function and negotiate the needs for shelter and social interaction. The building typology, characterised by dominant roof form provides shelter from the natural elements, whilst giving people the freedom to decide on convenient paths to navigate to

intended destinations. The existing typologies offer flexibility for business growth and change.

2. Connect densities and heights with networks

The practice of informal trading is one that thrives on the compactness or density of city, where a number of amenities are accessible within close proximity. The interlinking of traders, for example, allows for broader mutual benefit both politically, in the claiming of public space, where groups of traders are less vulnerable to change such as erratic evictions when represented as a collective. Another benefit of connected community densities is the sharing of local services such as water, electricity and public amenities provided by government, which are implemented more cost effectively in proximate community densities.

3. Public space: Green space, open space, markets, streets

The need for diverse typologies in urban form are needed to support diverse and evolving functional needs. Local identity expressed is not only beneficial to place-making, but can also be reflective of contextual considerations of local practices and cultures, which produce a contextualized and inclusive aesthetic. Warwick Junction is predominantly caters for a commuter population, and the trader workforce which provides goods and services to the commuters. As a result, the community of traders prioritises functional pavement spaces for work, and often do not value trees planted on pavements when they hinder productivity as an obstacle in their workspace.

Conclusion

The area of Warwick models local authority intervention at a number of scales, resulting in the improvements of public infrastructure for the traders, as previously mentioned. These included the removing of environmental barriers through the provision of diverse typologies of public space, both open and sheltered for traders and commuters to occupy. Social barriers were challenged through the accommodation of cultural practices of the 'other', such as the trade of traditional

medicines in a dignified market space. Lastly, physical barriers created by built form. were bridged through designed connective pedestrian links.

The success of the regenerative transformation of the Warwick Junction can be attributed to strong social capital which has fostered flexibility in built form interventions and process, which contrasts with the common approach of formal institutions, characterised by inflexibility, in both the private and public sector. This, then emphasises the need for the socially-driven construction of space in order to begin articulating more transformative local scale values such as the need for well-considered alternative working spaces for those trying to find a 'foothold into the city' (Dobson, 2015) through diverse economic means and strengthening social networks in order to secure a livelihood in the city.

Rather, local urban government interventions are critical in order to make infrastructural and legal provisions for traders to occupy public space without threat. The enabling of informal traders to grow their business, without constant limitation of their own temporary and at times poorly designed infrastructure, is pivotal to the democratisation and rights to the city, of the historically excluded majority.

4.3 Corner House Shopping Arcade

Kampala, Old Taxi Park

In addition to the case study of Warwick, which has been discussed on urban, local and disciplinary scales, the case study of The Corner House Arcade building in downtown Kampala reveals complimentary values and tensions between the formal and the informal.

The case study is considered against the question of what language can be used as a means of creating inclusive African urban futures, with consideration of local need and global aspirations. The study will focus on the building elements which refer to global practice and acknowledge local culture in downtown Kampala, as well as the continuum of movement the building allows.

The researcher spent two weeks in the city of Kampala for research purposes. Data collected on-site included photographic images, site sketches and informal interviews and perspectives and assumptions formed on-site, as well as secondary data, including newspaper readings. The opinions expressed over the building typology and the assumed informal networks are limited to those personally experienced, exposed, or sought out for the duration of the visit.

4.3.1 Background

Corner House Arcade is a multi-storey shopping complex in downtown Kampala, located adjacent to the Old Taxi Park, which still remains the lively heart of Kampala's public transport system. The Corner House Arcade is reflective of a number of similar building complexes, and is itself one of three neighbouring buildings owned by the same developer. The building typology presents itself in a myriad of facets and contradictions. It is at once a seamless connection through the graded topography of Kampala, whilst being strictly guarded as private property by guards with arms in hand. In essence, it is a concentration of smaller shopping and service kiosks, with various circulation types such as staircases and passages and visual linkages through the open building form.

4.3.2 Building Structures

The building block is a concrete frame structure with multiple vertical and horizontal circulation points. Unlike the conventional South African shopping block with single controlled entry points, it has a number of large ground floor openings allowing the

public to meander into the building or climb through it to get to the adjacent street on higher ground. Although the functions and the form of the building present itself initially as a modernist structure, a closer look at the building shows regionalist sensitivities that move away from this aesthetic programmatic.

4.3.3 Constricting and Releases

The building is composed of and takes life through the constriction and release of objects in various spaces. The Upper levels of the building used for storage of goods allowing lower floors more circulatory flexibility. Bearing in mind the fact that there are no lifts in the twelve-storey building, and goods have to be carried upstairs for storage, emphasis is drawn to the fact that a liberal allowance for circulation is a priority for the building users. Constricting and releasing, seen internally, where the roller door kiosks are storage units that spill out into the corridors during shopping hours and onto the street outside for extended hours. The displaying of goods outside the confines of the building into the space between buildings blurs the boundary of the formal, and informs networks of street and building. At various levels, visual and physical connection to the outside is respectively limited and permitted. Consequently, the building reads as highly public, and yet highly private. The views to the street outside at upper levels are limited, yet are plentiful at ground level. Throughout the building, light wells make the space feel more open.

4.3.4 The space in-between

The spaces between the three neighbouring arcade buildings not only provide narrow breathing space for each of the three buildings, but become pedestrian highways for movement through the site or otherwise long city block. Space creates an effective shortcut and an environment where informal networks thrive, and social exchanges are transacted.



Figure 40 Downtown Kampala, Uganda. Source: Author



Figure 41 Growing, mall typology. Kampala, Uganda. Source: Author

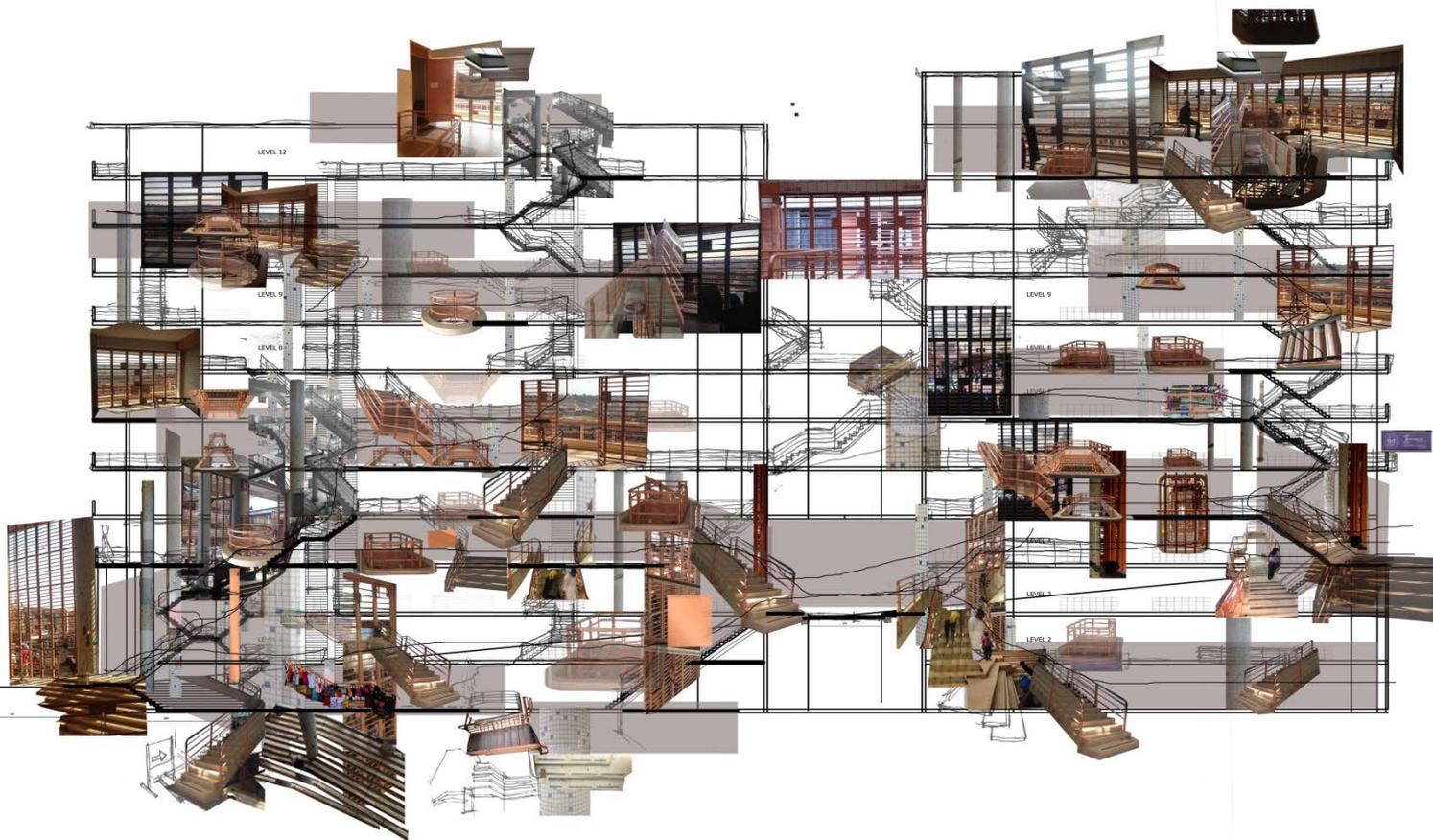


Figure 42 Corner House, Kampala Stairs, voids and enclosures. Source: Author

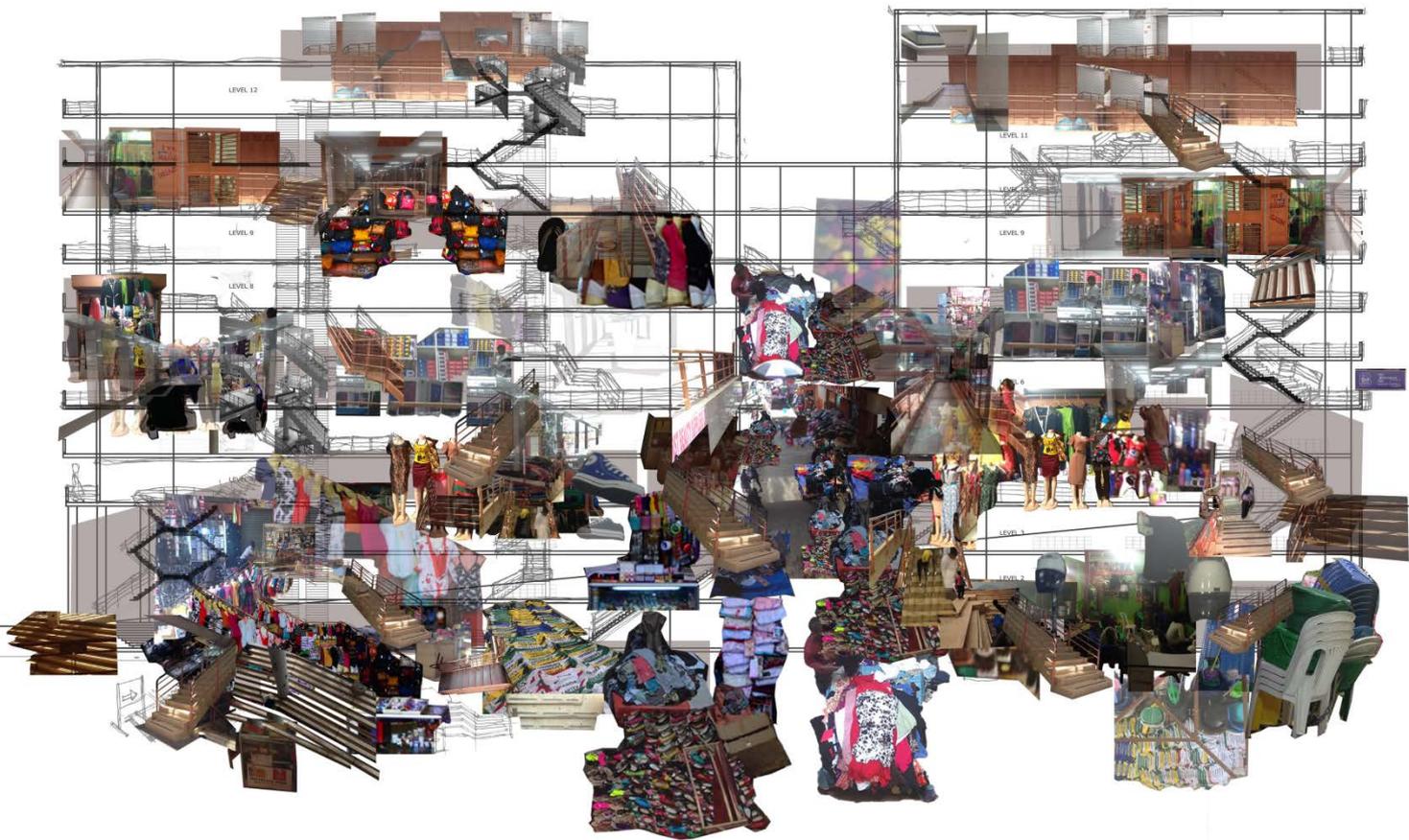


Figure 43 Corner House, Kampala Section collage: stairs, consumerism. Source: Author



Figure 44 Corner House, Kampala, Elevations: advertisements, no people. Source: Author



Figure 45 Corner House, Kampala Elevation: people on the streets. Source: Author

4.4 Conclusion

The Corner House Arcade is not explicitly inclusive at all levels to informal traders, such as those selling fresh produce, but strongly acknowledges the pedestrian circulation patterns between the different street levels. It opens itself up at each street level and lures the pedestrian through its maze of continuous circulation. Its sensitivity to the city flows creates an opportunity for the informal traders who mutually benefit from activated spaces as the pedestrians move freely.

5 CHAPTER 5: STRATEGIES OF INCLUSIVE ARCHITECTURE



Figure 46 Early Morning Market, Warwick Junction. Source: Author

5.1 Introduction

If urban transformation can be based on the power leveraged by community sensitive infrastructural interventions (which carry social, economic, spatial and political notions of power), as previously implied, then one could argue that strategies towards inclusive architecture could become a means of making real the notion of 'transformative imaginaries'.(Jenks and Jones , 2010) through holding in tension city values with community values.

The architectural guidelines for the transformation of post apartheid or post colonial urban precincts such as Warwick demonstrate the opportunity for hybrid solutions which meet the needs of local communities of informal traders as well as aspire to the aesthetic and functionality of cities desired by local government. More than the need for bottom-up approach of government with architectural interventions which respond to local needs, is the realisation that the most sustainable design solutions are those which make use or up-scale existing local strategic approaches to urban problems, as modelled in Warwick.

If inclusive design is to be learnt from the street, then the following strategies attempt to provoke a more contextualised response of architecture and public space to the informal economy, not as a formalised imitation of a dynamic street typology, but an acknowledgement of the contextual principles, which enable access to diverse urban economies for growing urban populations (Pieterse, 2011). Having understood the complexity of socio politics, environmental resources and lack of infrastructural provision, transformative interventions become about collaborative processes of creating built form, which empowers and includes the majority of its end users by determining community values as well as the adaptability of the intervention in response to local need over time.

5.2 Architecture as Agency in South African Cities

In terms of a philosophical approach to formal urban planning strategy, Dewar and Uytendogaart (1991), highlight the three most important factors to designing South African cities; namely, human-centred design, contextually informed design (socially, economically politically, environmentally etc., as well as resource sensitivity as

institutional and community responsibility in imagining a transformative built environment development strategy.

Given the trajectory of urbanisation and the need for poor urban populations to generate livelihoods, post-apartheid cities have opportunity to recognise the informal economy as a contextual reality, which responds to shortages of the 'formal' economy, and gives life to aspiration of local economic growth (McKinney Report, 2010). It is, therefore, imperative to begin to imagine a responsive and inclusive architecture that supports 'real economies' of informality, within the visions of economic development of the future. (Simone, 2013)

5.3 Strategies towards Locally Responsive and Inclusive Design

The following strategies are based on the local values of city government of informality in Warwick Junction, which are reflective of everyday urbanisms practiced by the informal economy, which respond to varying challenges based on existing local resources, systems and precedents found in Warwick Junction. These strategies are grounded in the importance to contextualize practices not only to meet human needs, and respond to existing context, using the resources that exist in the dynamic urban setting but also to build towards sustainable urban inclusion, through architectural design processes and interventions.

5.3.1 Mobility & Connectivity

In South African cities, mobility and connectivity represent a key aspect of any form of transformative urban change, at both urban design and architectural scale, in enabling black populations previously located in urban peripheries to gain access to economic, and social opportunities in the city through access to workspace in the public realm. Without the generation of improved urban circulation, the force of exponential city growth will bring with it increasing levels of unemployment, poverty as well as inequality, which inhibits growth. (Dewar and Uytendogaart, 1991)

Informal practices bridge the fragments in the urban environment, making opportunities more accessible to marginalised groups through social networks, where their infrastructural accessibility to goods and services is limited (Amin, 2014). The following guidelines aim to support social infrastructure connected and equitable urban spaces, thus shaping the public culture and activity of the African city.

Strategies for connective architecture

1. Connecting pedestrians with trade

In response to the challenge of congested pavements, as a result of road dominated zoning in Warwick Junction. The design of pavements has potential to be optimised as a primary zone of exchange of goods and social interactions. With such reconceptualization, pavement design briefs could envision multifunctional use of space, and appropriate scale, and depth allocation, providing a more spacious environment efficient with space to move through and occupy by diverse occupants of urban space.

Pedestrian mobility is benefitted by the permeability of architecture to human movement, as well as implied visual permeability through the use of materials. There is a need to reconsider the nature of urban boundaries as having the potential to be exchange zones for goods, services and social interactions. (Sennet, 2007) In order to enhance ease of mobility at an urban scale, physical barriers should be treated become more flexible, rather than defensive. This could be done through the strategic

reservation and design of public spaces within which serve the public amongst private development in the city.

An understanding of how informal trading development patterns of strips, nodes and markets, and the conditions under which might occur, can offer clues as to how to better design for traders on public space.

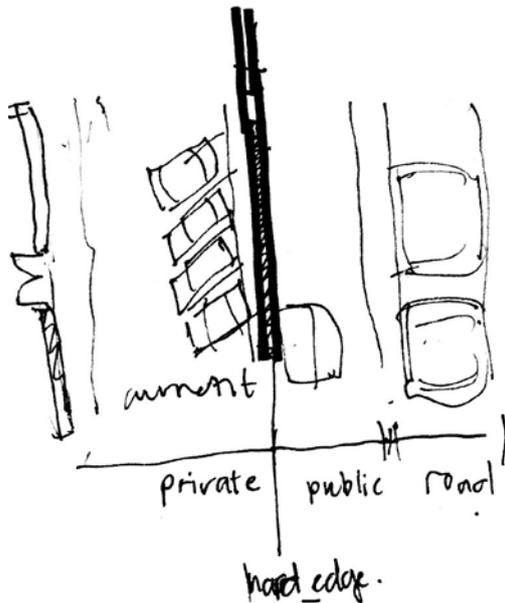


Figure 47 Plan view. Hard edge created by private property boundary. Source: Author

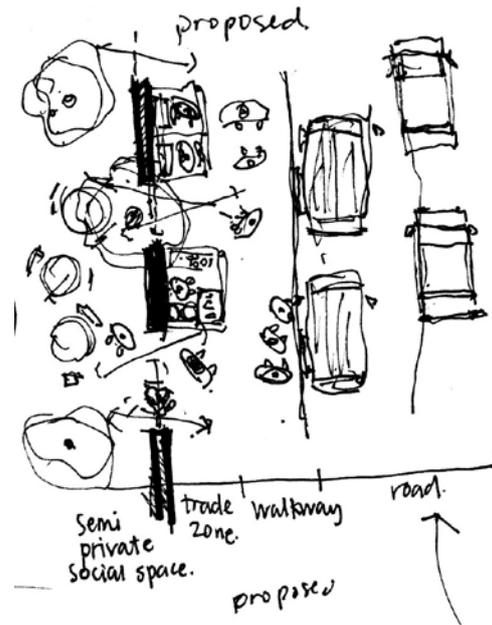


Figure 48 Plan view. Improved visual and physical connectivity to street. Source: Author

2. Transport infrastructure

Transport infrastructure in Warwick is directly connected to informal trade, and the services traders provide to taxi drivers and commuters. Whilst much of the proposed BRT infrastructure, separates transport from immediate interaction with street traders, the convenience of the transport system is made redundant as it only addresses the need for efficient transportation at a larger structural scale.

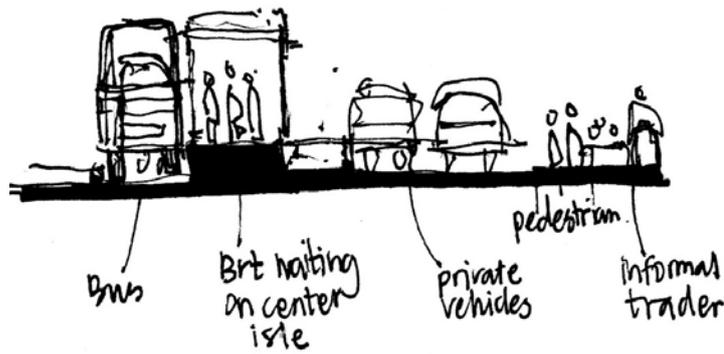


Figure 49 Section. Public Transport commuters, isolated from traders, who are prohibited from occupying BRT Station platform. Source: Author

A more holistic approach to transportation infrastructure comes with acknowledging and designing in the support social gathering spaces and convenient services to commuters, such as those provided by informal traders, whose presence provides constant sense of safety in isolated urban spaces.

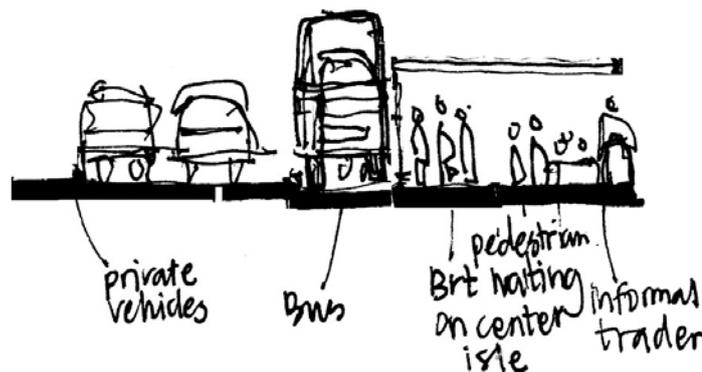


Figure 50 Section. Alternative option, which is adapted from current contextual reality. Source: Author

3. Street scales allowing varying scales of mobility and permeability

The enabling power of urban mobility is sought out at different scales, where a variety of street scales and details are appropriately designed. The design of architecture in urban contexts can support mobility at various scales through responding to well-evaluated existing movement routes for pedestrians, users of public transport, as well as vehicular access to and from the site being sensitively designed so as to respect local networks of mobility and connection (Mehrotra, 2008).

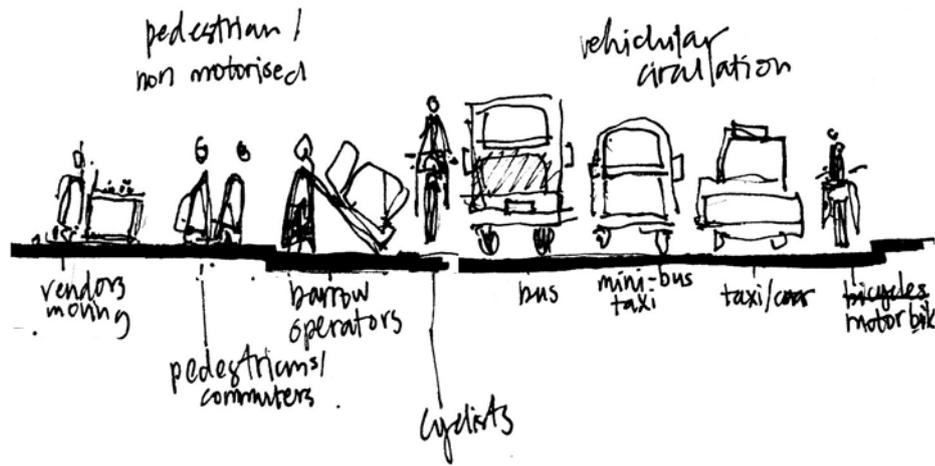


Figure 51 Section. Diverse stakeholder representation, including market porters/barrow operators into design of urban mobility routes. Source: Author

Ease of mobility through the city, this is determined by city streets, city blocks and whether or not they accommodate the diverse dynamic activities in a particular area. Proximity to urban amenities and permeability facilitate improved fluidity and mobility.

5.3.2 Function

If economic or transportation developments in Warwick are transformed towards global visions in isolation to cultural and social contextual sensitivities, the precinct could become a homogenous environment, in terms of function, culture and aesthetic. In order to maintain the functional diversity, investment in the optimal function of public space should be made, to supplement homogenous architectural interventions of the private sector. For example, In Warwick Junction, enabling the development of local systems could take on the form of making allowances in the design of public infrastructure, such that traders are involved in the design of public infrastructure or are empowered to manipulate infrastructure to suit their own organisational preferences. In this regard interventions to improve function are considered at both a structural scale, in how the city infrastructure is transformed as well as a human centred response to traders functional and socio economic needs (Denaar, 1991:60).

Strategies to support diverse urban functions

1. Mixed use and scaled spaces and buildings

The small scale businesses which are densely clustered provide a competitively healthy commercial environment through collective self-regulation, as well as promote urban vitality. multi-scaled buildings and spaces allocated for development, enable diverse activities to occur alongside each other, where the interaction of formal and informal economic activity cannot necessarily be planned, but can anticipated or designed for provisionally.

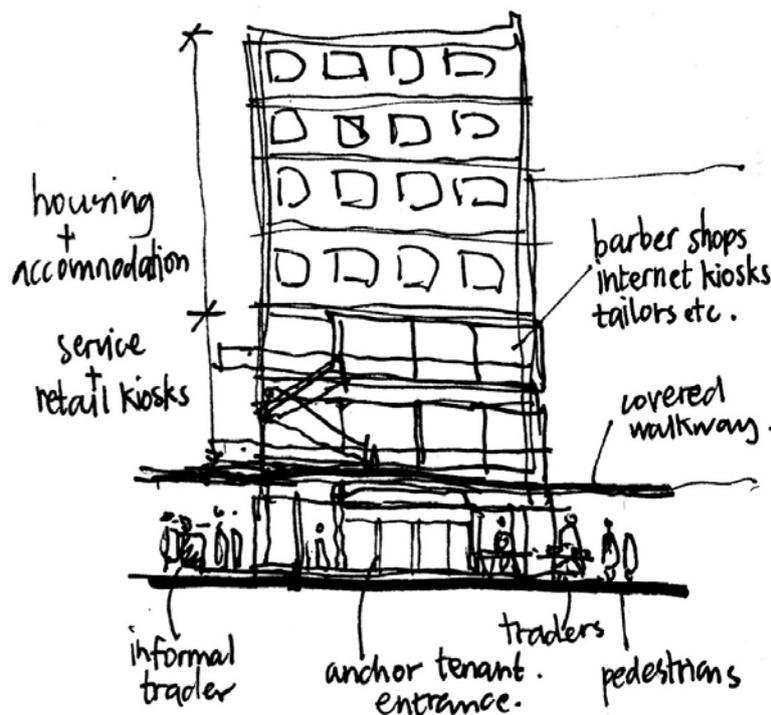


Figure 52 Elevation. Mixed use high-rise example. Source: Author

2. Adaptation of architectural typologies to local context

The design of architectural typologies such as shopping malls can be designed to acknowledge surrounding contextual activities by accommodating activity at ground floor, or providing services which compliment, rather than explicitly compete with surrounding commercial activity. An example is the proposal of a bicycle lane in Warwick, as opposed to acknowledging the more prominent need for a non- motorised transport lane to serve the transportation

of bulk goods by porters. Design considerations could include adaptive or hybrid spaces for production and retail, for example, the Berea station kiosks/ Brook Street market, where temporal functional are accommodated.

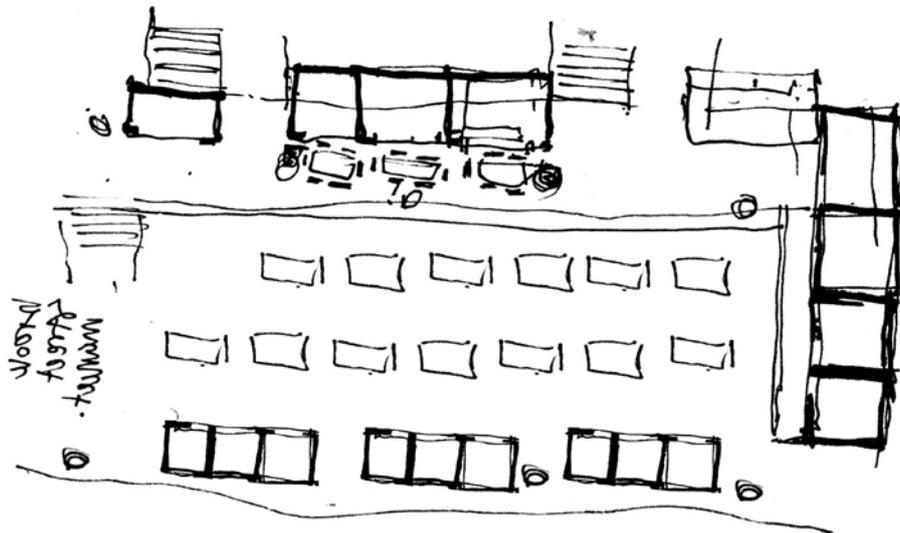


Figure 53 Floorplan. Brook Street Market, Warwick Junction. Kiosks create a semi permeable edge and open into an open plan central space, where traders operate under market roof. (Author)

3. Framing structures allowing incremental and temporal use

The difficulty in planning for the informal economy within urban spaces can be ameliorated by addressing primary needs which are ongoing and certain, such as the need for toilets, waterpoints and other public facilities. Open structures such as roofed public spaces, with designated service cores made of public services and utilities, can give opportunity for people to participate in the development of their own micro environments in an incremental or temporal manner, to suit their local systems, in practise, using available resources.

5.3.3 Public Space

Beyond the aesthetic and environmental value public spaces offer the structure of cities, through landscaped pavements and open spaces for recreation, they can be catalyse political change, as platforms to air social tensions as seen in the Arab Spring, as well as catalyse change through enabling productive economies. With the rise in inner city privatisation, which results in gated urban precincts which perpetuate exclusion through segregation of urban space; public spaces can serve to connect cities socially and economically.

Strategies for public spaces

1. Shared Public Space stakeholders

Public space is a common valuable asset for all city stakeholders, and should be designed in consideration of their diverse needs, through participatory processes of design and interdepartmental local government planning, to envision the multiplicity of cultural, social, and economic activities. Because urban cultures and practices evolve, an adaptive approach to planning public space is necessary to meet changing needs of various stakeholders.

The design of a variety of public spaces at different scales supports urban practises and performances which happen at different scales, such as working spaces for production and social gatherings which happen in smaller clusters, whilst the sale of market goods can happen in large open spaces.

2. Responding to existing topologies

Contextually appropriate design of public space and architecture can evolve through the following phases, these include project or solution-driven interventions, design and quality-led interventions, place-sensitive design (bases on supporting local asset) as well as place-led design (which seeks to grow place making capacity of a place (PPS).

The pattern of development of informal traders on public space in Warwick is such that it grows in strips, as is evident along street pavements, nodes, such as trading which happens clustered around taxi ranks, and markets designated by local governance. (Dobson, 2015) This framework can serve as

a design directive towards identifying public space sites for deliberate intervention for trader groups within the precinct, in order to address misplaced interventions such as landscaping on primary trading areas.

3. Networked public spaces

With high densities of pedestrian activity and movement through Warwick, public space is most useful at urban scale when it is connected. Connections through diverse open green spaces, wide pavements and circulation spaces, public commercial market spaces, amongst others, offer maximum benefit for pedestrians and traders alike. Particular detailed solutions to interventions need to be carefully designed, but the success of these comes through understanding how spaces are occupied at various times, as well as how each of the end users may relate to the intervention.

5.3.4 Urban Form Typologies

Strategies to localised built form typologies

1. Maintain existing building types

Locally led innovation can be used to address social issues and local needs through enabling and upscaling existing opportunities, where citizens play the role of co-producers and investors in built form. Transformation towards inclusive architectural form is not necessarily about the responsiveness of formal systems and practise to the excluded poor. Non-architectural tactics, which use and amplify existing ideas, materials and buildings to creatively adapt to meet local needs through allowing individuals to remake their own context. (Simone)

2. Human scaled interventions

Whilst the question of appropriate scale in urban development strategy and architectural intervention responsive to “conceive and implement a viable life” in a local urban context is ever-changing the importance of detail at a scale that is relatable to human occupation practices and quality of life provided by those interventions are key to inclusive local design (Pieterse, 2009).

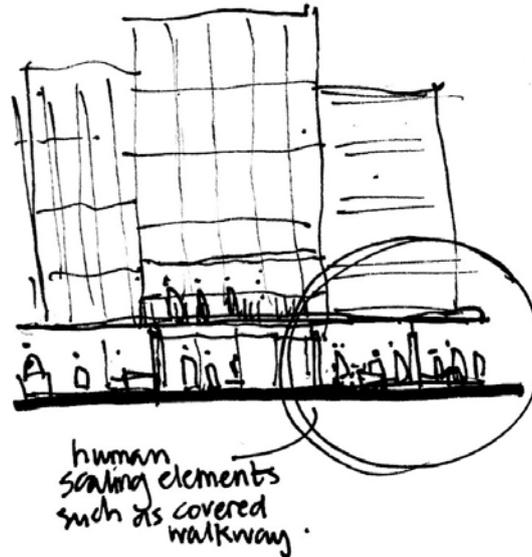


Figure 54 Section. Large buildings which respond to pedestrian presence. Source: Author

3. Alternative typologies

Informal traders, in constructing and appropriating given infrastructure in the city offer alternative typologies which are resourceful in using readily available materials and skills to make. 'Alternative' needn't mean a reinvention of architecture, but rather learning from existing hybrid architectural models which serve both the formal and informal sector within context.

Alternative typologies should therefore develop systemic and systematically as well as invariably incremental, but also radically over time, so as to shift the underlying causal factors that produce urban inequality (Pieterse, 2014). Through collaborative architectural design with designers and local informal trader organisations, the end user informed architectural typologies can support real urban needs. This anticipates flexibility for future modification of the building, where interventions are not imagined as once off permanent infrastructure, but as temporal connections of humans, goods, and occupation, which are organic in nature, changing over time.

Architecture as a collaborative building process

In a post-apartheid context, city-shapers who produce social environments (this includes architects) need to actively attempt to create social connections between, classes, race groups, and other social clusters, in response to the space values created by apartheid (Pieterse, 2013). It is suggested that in order for democracy to be truly active in the everyday lives of citizens, diverse people need to interact at face value to experience “the other”, within and beyond their neighborhoods.

Thus, the built form and space produced by designers should embody deep theoretical and philosophical appreciation for the unique lived dynamics of urban logic and patterning that continues to grow and adapt despite the absence of conventional underpinnings of industrial modernism (Pieterse, 2011, Simone).

To learn to balance the design of architecture as an infrastructure permanence and continuous transformation is critical, given the dynamic nature of an African urbanism. Architecture needs to be part of a process of satisfying social needs, such as being a platform according to which one makes a living, as well as a form to house cultural expression and function relevant to a community, as well as being a morphological or flexible object which may be outgrown over time.

5.4 Conclusion

The following strategies provide principles critical to changing the exclusive images produced to represent cities. The first of these principles is the importance of approaching the design of architecture in a collaborative manner, through the value of the complexity and diversity afforded by the context of an African city. The second is the connection between scales of urban infrastructure and how mobility is affected the mobility of social networks at various scales. The third principle is a participatory or incremental process of imagining and building, which not only allows the community or end user to participate in the creating of the built form they will inhabit, but also makes room for near realistic futures to be met.

Because architecture becomes a political tool, as far as it includes or excludes citizens from occupying the urban realm, political forces, which exert their own agendas in shaping the urban realm and its image both locally and globally cannot

be undermined in their impact on enabling or prohibiting transformation through the built environment.

Having discussed the local scale values in the context of the African city, and the importance of understanding cosmopolitan social complexities, it goes without saying that one cannot exclude the regeneration of people, when regenerating places through architecture. The architecture of regeneration in the African city should not merely create places of consumption, but rather create environments for a variety of urban players to produce and create (Virginia Tech, 2012).

The third principle is a participatory or incremental process of imagining and building, which not only allows the community or end user to participate in the creating of the built form they will inhabit, but also makes room for near realities to be realised.

The struggle for survival is a daily reality for millions of urban Africans, where public protests over lack of service delivery or exploitative prices take priority over grander political goals of attracting foreign investors.

Having discussed the local scale values in the context of the African city, and the importance of understanding cosmopolitan social complexities, it goes without saying that one cannot exclude the regeneration of people, when regenerating places through architecture. The architecture of regeneration in the African city should not merely create places of consumption, but rather create environments for a variety of urban players to produce and create (Virginia Tech, 2012).

6 CHAPTER 6: RECOMMENDATIONS AND CONCLUSIONS



Figure 55 Informal trading in the Warwick Junction, 1995. Source: Richard Dobson.

6.1 Introduction

6.2 Strategies towards inclusive architecture & negotiation

The following recommendations respond to the nature of power dynamics of various urban stakeholders (both active and active actors) in shaping what city futures may look like in future. Whilst understanding local contexts and applying the appropriate design strategies is important, the key towards transformative urban imageries and inclusive architecture lies in strategic processes of engagement between various stakeholders.

Strategic and inclusive processes of engagement in the design of urban infrastructure and architecture present an opportunity to affirm 'the right to the city' of marginalised stakeholders as well as to create the opportunity for innovative intervention resolutions that are responsive or complementary to local context.

6.2.1 Engagement with relevant urban stakeholders (active & passive)

Participatory and complex processes of engagement and negotiation

The challenges of effective stakeholder engagements between active and passive urban actors in South African cities, especially in the case of informal traders and city is that the "perception of each of the "other" is one of mistrust, crime, and grime of - a hangover of apartheid and the Group Areas Act (Dobson, 2015). The suggested approach towards intervention should be neither bottom-up nor top-down but rather collaborative, with stakeholders working alongside each other, as modelled in the Regeneration Project of Warwick Junction in 1996 where specific trader sectors were identified and designed for according to their specific design needs, as evident in the design of the Bovine Cooks facility.

In addition to the identification of the stakeholders directly affected is the challenge of identifying adequate methods of communicating intervention design details and implications between built environment professionals, city departments and the end users (Dobson, 2015).

The consultation process of built environment professionals working on city government developments is often limited by time, budget or social facilitation restraints in engaging more in-depth with end users, the collaboration with mediators such as NGO's with in-depth knowledge and established trust with end user communities becomes critical.

6.2.2 Contextual design principles

The Warwick Junction Urban project (1996) has also modelled an Area based management approach for development having provided the framework in which the vision of development could be negotiated between the multiple stakeholders. Such negotiations of urban visions were made on projects that distinctly affirmed local collective and cultural identities in the area by supporting the production of cultural services and goods in the area through the provision of infrastructure, as evident in the design of the Herb market. Through dignifying economic and cultural practices with the appropriate design intervention, the image of diverse cultures in Durban can be identified as an asset in place making.

6.2.3 Working towards common spatial objectives for development

Lastly, the success of the process of inclusive transformation in Warwick can largely be attributed to the identification of common spatial objectives, through interdepartmental collaboration within local governance of the Area Based Management team, along with local informal trader sector organizations.

Common spatial objectives can be represented in a number of local values, broadly categorized as social and technical, where the two are used together to negotiate evolving values as suggested by Dobson in saying, "City is about a concentration of resources, hard (infrastructural) and soft (social, and cultural preferences) giving an opportunity for trade this is the epicenter of attraction... people in Warwick Junction are self-managing" Dobson, 2015.

6.3 Conclusions

The purpose of this dissertation was an inquiry into the visualisations of globalised cities and their implied exclusive urban contexts. With the research being grounded in the South African context, it was necessary to establish the implications of apartheid history on Durban as a city. Following which, the key research question

was directed at understanding how the fantasy visualisations could be better grounded in reality at an architectural and street scale, questioning the strategies by means of which architectural design could become more inclusive.

At the beginning of the project, the researcher had assumed that strategies of inclusive architectural design could be easily sought out, by a series of site visits to the case study area of Warwick Junction, Durban observing patterns in the way informal spatial practices operate in Durban. From these observations, the researcher deduced patterns, which formal developers and urban designing agents could use to apply to produce more locally sensitive architectural design interventions by responding to local need.

The research findings however implied that of superior priority to creating inclusive architecture through understanding local needs, a theoretical approach which emerged from the African context (Global South) rather than that which is external to it as from Western borne theory preferences. Specific to post-apartheid Durban, this implied a necessary understanding to the socio economic and structural urban framework established by apartheid systems and its effect on urban exclusion and economic disempowerment, which if untransformed, would continue to limit the aspired image of development of the city in future.

The study focused understanding the principles of informality, based on the observations made regarding the practices of informal traders. The principles sought to illustrate African Urban logic as a response to contextual needs. In turn, this brought to the foreground the representation of the urban poor in imaginaries of urban futures, as a 'right to the city' and how that is represented in built form.

In arguing the need for local perspectives in the imagining city futures in Africa, it was necessary to understand the broader ideologies of global development, which dominate a common approach to urban development in local cities. Whilst evidence showed that local governments in African cities relied on the economic sector and global capital to bring about local urban change, there was little evidence showing commitment to ensuring the intended development would bring inclusive and transformative change for urban majority of the population.

For South African cities, the nature and extent of inclusion, and what this means to citizens in terms of access to opportunities and resources for the urban poor was largely underpinned by apartheid history, and its definitions of citizenship – based on ‘rights to the city’, and who had these rights. Having prejudiced a large ‘black population’ on access to urban economy, safety, affordability and urban integration by limiting their access to property ownership, and occupation of public space and, it was evident that investment into the design quality of public spaces as spaces of structural, political, economic, social and cultural spaces of production were critical in facilitating access to the city, a key to inclusive city making.

However, with power and space being inextricably linked, the absence of space equates to the absence of power. Therefore the cultivation of inclusive vision of African urbanism required the collaborative strategy of both formal institutions and contextualises community values from the street in order to bridge the politics of inequality in visions of future development. Such negotiations of power from those create exclusive urban visions would necessitate particular methodologies (based on observation, and emersion into contexts) in order to better understanding the stakeholder representatives of those whom they intend to include.

Furthermore, the literature showed evidence of the continued existence of informal urban living, such that it was a need for African urbanism to be rethought “from the slums”, as continued trajectory of urban growth in the absence of the capacity of cities and political institutions to accommodate them. It was therefore critical to learn to contextualise urban development interventions that would support local informal economies as it did the formal economies.

The complexity of African urbanism was such that the lack of reliable provision of infrastructure meant that the informal economy was largely supported by the organisation of people networks, to facilitate growth and mobility of the sector. Self-organisation articulated in the informal economic social networks is widely acknowledged as a technical agency in collaborative city-making, yet is evidently innovative and responsive to urban infrastructural needs at scale. Thus, the tactic of self-organisation could challenge homogenised forms of spatial development through the appropriation of space.

The strategies of inclusive and transformative architecture therefore illustrate the need for processes of designing interventions which respond not only contextually, but respond to temporal needs of urban space, through interventions which can be adapted to suit users over time, or alternatively incrementally developing intervention.

Insurgent African urbanism become sustained through incremental growth contrary to typical modernist typologies with closed and fixed planning, where architectural interventions ought to contain a level of incompleteness, or adaptability, phased over time. True accessibility to the through design is leveraged through participation and occupation of the marginalised, making the built form a catalyst for future growth, rather than responding to immediate need alone.

From simple image to layered stories

What critically emerges from the research is the need to turn simple exclusive modernist imageries to layered stories of alternative visualisations of urban realities as they are layered in collage, through 'formal' and 'informal' practises which intersect, to allow the marginalised with opportunity. Given, the processes of negotiation of the right to the city are indeed complex, and may take years to transform. A first step to inclusive cities is envisioning the future of the poor as of the present and future, as well as acknowledging informal economies as real economies, which contribute to the life and essence of cities.

In conclusion, there needs to be a change in the way urban theory and architecture of the city is perceived by city governments and built environment professionals, where not only a select few cities are seen as originators of urbanism, but rather seeing the makings of new types of urbanism and urban futures; the product of inventiveness in cities everywhere. The inspiration for new urban life should be drawn from the complexity and diversity of city life. Modernity should be considered as the ability to assert one's identity in light of one's own progression. Contextually relevant urban regeneration should be about understanding local narratives. If modernity is about ability to embrace "change and dynamism then modernity is present in every dynamic changing society" (Robinson, 2006:103).

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7.5 Appendices: Interview Transcripts

**Transformative Imaginaries: Strategies for inclusive Architectural Design in
Durban:
Towards a Maker Lab in Warwick**

Interview Transcript

Interviewer:	Phumelele Mkhize
Interviewee:	Richard Dobson
Date:	July 2016
Time:	11:00 am
Place:	Asiye eTafuleni
College:	University of Kwa Zulu Natal
Supervisor:	Juan Solis
Date Completed:	October 2016

PM: By way of introduction, my thesis looks at urban regeneration, and the ideas around urban regeneration in the context of an African city. For example, firstly, looking at urban regeneration initiatives that are happening around an artisan culture, and ideas that are arguably imported from Europe. These are usually exclusive based on the fact that they are run by private developers. How can urban regeneration be made more inclusive of both formal and informal economies? And what elements or language can be used to bridge these two extremes?

Primary Research question is: what language can be used as a means of creating inclusive urban futures, with consideration local needs and global aspirations?

RD: There needs to be some thought to Cities in Africa. They have a completely different meaning and imagery in Africa as opposed to the Eurocentric view. A lot of regeneration of cities etc. is retro fitting the endemic practices of the people that were initially there. It is really a colonial construct that has been imposed on an African tradition.

If we think of regeneration, what are we regenerating? In one sense we are not regenerating we are retrofitting uses that weren't acknowledged in the first place in some respects. I think the question is an interesting one because the whole idea of regeneration in itself is a Western construct as well. It has emerged out of European cities which have become near dysfunctional for many of them because of many changes; the motor car, and their public transport, from the corner shop to big box decentralized suburban shopping Centers. The nature of people doing business, from a much more hand to hand market exchange, through to bigger retail stores etc. So you look at the immigrant life in some of the downtown American cities; it was just really vibrant exchange, clothing industries and that in New York, where it was immigrants bringing their expertise who fired up the clothing industry. Now it is all decentralized, outsourced and piece jobs. With the globalization of trade, all these things have impacted on cities. City managers are left with vacant shells of buildings which are not a functional asset.

So part of it is a self-preservation exercise, with people now trying to bring life into those cities because it's costing money to pay taxes and services. And so people have come up with inventive ways about how they can perhaps do that. At the end of the day, all the ideas are to put people back on the streets in one form or another.

One person who was influential to me in my days at the city [working in the city] was a person called Charles Landry. He probably was the key influencer drivers in what was called 'The Creative Cities Movement'. Bringing back artists and small scale entrepreneurs, and industries who were both suited to, and had the right mental and aesthetic acceptance of rundown buildings and industrial warehouses. So, people were setting up graphic shops and design shops. So, there were people and activities that were suited to the housing and building stock that was around so there was quite a natural fit with that sort of stuff.

There is also the example of the Rouer Valley in Germany. That was a huge one, where people came from post war Germany, and there were huge industrial belts with steel industries, where the steel industries were now replaced by huge manufacturers that imported steel from the East and now there were these huge plants that were dysfunctional. The tipping points in the balance of all these things is [the question], 'is it form following function, or is it function following form?' It's really a 'survivalist' driven thing of city managers, and people trying to re occupy these carcass environments.

On the other hand I believe that the organic reason for cities is possibly one in which 'city' is about how people gather in community, and how community becomes bigger and eventually becomes cities. So cities [are], because we need each other in community; but also because we need each other for economic exchange. And of course African cities did that perfectly and organically, but when colonialism came in

it brought in the need to manage the colony. It then became about the super urban management in the sense of people trying to manage something in an African context where it's kind of rural and organic form and had its own system. And so it is probably of bigger than the question and it is probably a whole lot about it that is systemic, which is probably not going to be a natural fit.

So I find myself thinking a lot about whether in the African context of the idea of this city regeneration is really a valid one as a word, I mean we know what we are trying to do. I think what it might be is, just to be the activist, it might be justifiably re-occupying or taking ownership of an environment which should have been more inclusive in the way it was designed in the first place; or moved to scale and adapted from its organic origins to being relevant in the Global economy.

Of course, the next layer which makes it very complicated is the South African context which has apartheid thrown into it. Not only did this organic scaling up of community gathering, become village, town and city - that was not even allowed to happen in South Africa because that was the footprint of apartheid. If you came from colonial background, you were saying 'let's actually intensify that intrusive intervention that will make our cities spaces more divided.' A lot of what is now called regeneration in the South African is actually city transformation it's a lot more about the transformation then it is about regeneration.

I would be very reluctant to think I was suggest that the topic needs to be tweaked because I think the topic is valid because people do understand where it's going but you can't not acknowledge there are all these things. I am not an academic, but there are many things that I can think of, and see around me in South Africa, that tell me the call is for transformation.

In my city days, I was very inspired by Charles Landry, and he was excited about Warwick because he saw it as being, as I have called it 'endemic energy'. [Charles Landry was asking] *'What is the endemic energy, and how is that being used to transform or re-energize the local context?'*

That's really big ramble but I think that is something to talk about. Firstly, because what I believe about informality is that elitism is the thing that is blocking informality; or an expression of people want to do business in a particular way because it doesn't match what they imagine in their heads. Because in their heads they want to operate in a Eurocentric way of doing business and there are lots of people that don't necessarily choose to do it in that wa, but that's all that they can afford to do, and most easy for them. You have seen the people crowing over scrap metal today [from a field visit observing scrap metal recyclers], it's often that there is no choice. Therefore, people are making value judgment decisions based on; this is the right way to do it and this is the wrong way to do it. Moreover, it is tending to look like, I think the idea of starting to frame it like whether it is a question of just elitism, and if it

is just elitism; the people who are elite are using the police to limit the activity that they don't like. So a lot of it has nothing to do with what they [informal traders] are doing, it's just that 'these people are messing up our city' ...

PM: So it's perceptions.

RD: Yes. I think that if you have haven't actually started to think about it [South African apartheid history and perceptions] , or not just go straight into regeneration, but looking at the things around it and then I think you need to question the word because people are using it, and therefore it is justified, but really where it is coming from?

PM: Thank you that is very helpful because in speaking about it, apartheid definitely has impact on context, which you must acknowledge as it had lots of spatial applications. And so what I found is that many of the things are a response, or through reading, is a response to that... So you are saying there is a need to consider, or see it as city transformation.

How then does one, or how can you reconcile the two extremes where on one hand it is largely a governments responsibility to co-ordinate the greater things that influence the people on the ground in terms of connectivity of the city and infrastructure in terms of how people are able to move about on an urban scale? How do you reconcile that to individual projects where a designer has authority over a certain sphere or part of the neighborhood that they can influence? What is the scale of approach that should be taken?

RD: You are going to get irritated with me because I'm going to go all over the place... The one thing that I find that is really curious is that if you look at some of the successful examples regeneration. Let's talk about it its regeneration Eurocentric, those have been catalytic ideas where someone has come along with a great idea. The one I can talk about that Charles Landry refers to in his book. There is a city in Belgium where the city was challenged with the need to create a mirror of its motorway because it was completely clogged. And someone said, 'wait a minute don't build the extra motorway'. He would go as far as to close the current motor way. Everyone was horrified but in fact, it started to change the city because it made people start thinking differently. That roadway now is now and urban park and small-scale shops in the city have started to flourish again because what was happening is that people were getting into cities and into the big scale shops because people had cars. And the minute people don't have cars, they don't have tons of space for a supermarket trolley worth of goods and you can only carry bags and then it all starts to become more organic again.

The other bottom line, and where my thinking is going at the moment, is that all these good ideas get traction and people's support, and then they start to find ways

to make them happen. And what I am really starting to find interesting in the South African is that we are seeing that this thing [Warwick Junction] is working after 16 years. And you would think people are getting their heads around how it can happen, but instead people want to stop this from happening and there I say no, no, no... And this is the point to that I want to make fairly clearly, it is that it is a matter of will. I mean you're never going to get city transformation et cetera et cetera unless the first switch is will. And unless we have the right kind of agreement, then a lot of it rests on the governments and things falling into place.

I often tell people that Warwick is a place where people are self-managing a situation because there is no way that six to eight thousand people using public transport is going to translate into something that is relatively orderly, that we see around us.

Yes people complain that there are not enough public toilets and et cetera but there is not enough provision in the first place. Yes people do destroy the toilets and take water from the toilets because no one has responded to the alternative way to supply water. Why do people need water? because they need to cook and provide a service. People are not making the critical connections?

Cape Town [Municipality Economic Development Sector] for instance, I'm blown away by their mission statement and what they want to do. They want to start trying to do business differently. Part of it is our willingness to make our cities functional, and the competing interests of course are all the other factors that have actually come in there from the past. So through the past eight years people have become property owners through a corrupt system and I now live, where in the real world, there really wouldn't have been. And so what are we seeing in terms of the transformation agenda particularly in the South African context is people who are previously excluded from an inner city economy, trying to get a toehold in that economy. Now they are never going to and the only way you are going to never participate in that economy is if you have access to property or some retail space for you to conduct your economic exchange. So if people are trying to get a toehold the only way that they can really start to do it is through occupation quite frankly. And that is what we are starting to see.

All your governance questions stem from the whole thing sitting in a twilight zone where people haven't really yet gotten their heads around the fact that they have to be making major conceptual shift about what the nature of the city should really look like. I really believe that, say look at the Commonwealth Games, as bad news. I'm already really starting to send emails to colleagues saying look we can do this two ways, either we can become confrontational about what's going to happen.

Are we saying these are African games on African soil, we missed the opportunity with the World Cup let's try and get this one right, where we say let's do things differently, knowing that whole thing is going to be a bit gritty.

We are not going to win the battle by pretending that there is a going to look like the Commonwealth Games played in Australia where you are going to have a barrage of police who are trying to keep people from selling mealies on the fringes- so let's get with the program and celebrate it has to.

So a good example is this question with the court case that to John won. So what happens is that John challenges and the police confiscation, the judge found that principally in two of the bylaws were unconstitutional and he was I just definably deprived of his goods so those two bye laws and the challenge was for the city to replace them. So what is his response? The rumor is that the city has stopped the police from enforcing illegal informal traders. The thing wasn't anything about illegal traders. The thing was about legal traders. So the police are now are using this as an excuse not to do any management of informal traders. So this suggests that there is a ridiculous situation whether it's either all or nothing; where you have a bylaw and of course now you are at a complete loss because you do not know how to operate. I mean the alternative could have been to say, 'okay that bylaw is suspended at the time, but we cannot have rampant crime on our street so let's call together and informal working group where we are going to with their community trader community training group manage the situation', but nobody has actually done that. It's the good old colonial way of the policeman and woman or nothing at all. Of course the problem is it's we are being measured on the nothing at all and people are looking at the situation to be chaotic and are saying that is typical if you want to promote an *African city* this is the chaos you are going to get. Ridiculous, that is ridiculous because that is not what you want.

(Breaks tension with laughter)

PM: Ha ha ha ha...

RD: This isn't even what these guys want because as you have heard now from Patrick and his colleague, is that some of his colleagues are saying 'wait this is completely crazy' because they are completely illegal people moving in and undercutting our business because there are taking away our customers. And how old John is reminding everyone that the police are still able to move on people who don't have a permit because no one said anything about that.

So this is the contrast to the question, and it's the summary, is how you ask the question. The context of regeneration, people see that as a positive city intervention, and once they get those good ideas they seem willing and able and capable of implementing them as I do and actually bringing about some transformation. It is just curious when those ideas don't necessarily suit their philosophy or outlook – they don't necessarily embrace the idea, and then there is no activity which tries to

promote that all work on is answered it still then features as a dysfunctional component in the city because no one has recorded it the same dignity and level of response. So Johannesburg is quite interesting with Maboneng with regards to precincts like that. Joburg, because it is in a crisis with those buildings, seems much more willing to embrace it and is now starting to support it more, or all sorts of different ideas that can bring about a regulatory framework that matches new uses, which is really what it is about

PM: What is your take on Maboneng's neighborhood intervention? I know they have a big Urban Plan called Maboneng 2.0 where they have started by transforming individual buildings, but have a greater 'regeneration' scheme in mind. What are your thoughts on their approach and what they are doing?

RD: I think it definitely is working. It definitely has transformed areas that were really blighted, and has brought new uses into the city. You see those new uses over time starting to attract the criticism that they themselves are perhaps elitist or they are of a particular character which is more North African, than it is South African, and all that sort of stuff. The problem is South Africa's transformation of cities. We have gone from one extreme which is completely 'white' to one in which everyone is now horrified because it looks more North than South [African]. That is because the people who should be taking up the opportunities, South Africans are especially slow on the uptake, and have not necessarily got capital. That's one thing, because of the dispossession of apartheid and the memory. The people who are influential at the moment are the generation who particularly affected by apartheid. The younger generations are the ones who are sort of embracing it, and thinking that it is sort of 'vibey'. So you move through some of the spaces and you think you like *'is this even still South Africa?'*, and for some people that is what it's like horror, *'And so these people who are from the North are taking over our country and we have moved from one extreme to another and who are these 'whiteys' [white people] that are here, as well as these other people'*. That's the one thing.

Secondly, there is criticism that people with capital have exploited the situation. In other words, there are buildings that are going at bargain basement prices and it's not necessarily local black South Africans who have had the capital, and the means to buy them. Kind of the main the movers to look at them are young white, the Liebenberg's, and people like that who probably have old family money behind them which actually allows them to do that. And so I think a lot of their intentions are good but there are some which people believe are becoming new elites who have just exploited the situation. I think it is because we are in our infancy in our transformation. Where elsewhere, in another city in the world, no one would think twice. [They'd think] that is just how a city is it, and flows with its high moments and low moments. And in the low moments someone who has the means comes in and buys and gentrifies and sells, but because we are not used to that we tend to look at

it with suspicion. So I think there is a whole lot of it is about the infancy of our transformation process. That's really what it is.

And of course the precincts within Johannesburg, of which there are so many, there is Newtown, there is also Braamfontein, and all of them have different sort of energies that have gotten them going. Some from sheer property inertia from individuals who have just bought up enough buildings to become influential about how that has actually changed, to others that are still apart of the city grid and it's been the city that it is called in the support of property owners rather than the property owners driving it. Maboneng is rather the property owners driving it rather than the city saying let's create this precinct and try and attract people to come into it. And Maboneng, as I had imagined it to be like the guys saying 'we are the stakeholders, yeah we can I can live like this let's actually start supporting the new deal'.

PM: And do you see Maboneng as being quite 'inclusive' of the people around there, are there informal traders there, or is it more strictly managed.

RD: I'm not sure what the answer to that is this is shifting ground. I mean when it first started, it probably was, well I don't know, it might have had exclusiveness to start with. It might have been inclusive, and now it might be shifting to exclusive again, because it might be predominantly from people up North. So go in there now and look around and see 'where can I find traditional South African cultural food', and it's not there anymore and it's all stuff from Morocco and so et cetera et cetera. So you might well and look around and say I'm a guest in this place. I don't know what's going on any more, so is that inclusive or exclusive. So the question is what is the reference point in terms of what is African? As African South African is it African and South Africans definitions pretty narrow, and again I think it's because of our apartheid past, because we've all had to be in our own individual farm fields, and the moment the sheep start moving into where the cows are grazing, and we all get upset.

[Breaks out in laughter] Hahahahaahaha

PM: [laughs] H ha ha ha ha ha ha ha ha ha ha. So true... I think we have answered a lot of these questions, about the urban and disciplinary, and it is a lot about mind shift, in the approach.

RD: So Charles Landry speaks a lot about mindset and mind shift and how the thinking is important, so that might be useful to sort of scan across and kind of get in. He places a lot of significance on those word, as much as other writers might use other words. He's got a whole theory on how our minds get locked into a pattern, and the kind of dots that we join, and so he writes a lot about that which is about the mindset and mind shift.

PM: At a more architectural or practical implementation level. I'll start by asking the question, what are the constraints to responding to the informal trader and what are the main oppositions when designing for informal traders.

RD: Maybe take a step, back because you alluded to it before I stopped you. We [Asiye eTafuleni] are strong on the fact that any intervention which is trying to break a mindset at any scale is significant, I think. So, that means, in my mind, it isn't a question of scale. Any scale, for me is relevant, because the situation, the field, the thinking, is just so wide open and a need of intervention, that any point intervention if it is thoughtfully and provocatively and honestly done, in time will be seen to have made a valued contribution.

And so whether it is down to designing a different trolley for people to recycle cardboard, and we know that probably, the single thing about that trolley wasn't its design at all, in fact we could've done anything. It was out there, and people were and are using a dignified conveyance that sent a message to the police that 'hang on these people are doing a real work, and not just a whole lot of homeless people who are probably just robbing and pillaging at night, they are actually here doing a job. So any of these things I've felt are significant.

Down to the question of your thesis about how you engage et cetera et cetera, and 'at what scale, is it infrastructure, isn't it infrastructure?'. For me the key issue is about the process. And if the process starts to truly engage with the person who is now hoping to be new city participants, that is probably one of the more defining things.

And why do I say that? It is because it does a number of things. First of all, the people that you are engaging with, the beneficiaries. In this case, informal workers - their level of what I call urban literacy is like zero, because they have lived in the city, or never been *allowed* to live in the city. And they haven't grown up in the culture of what city is about. so an analogy I often use is, If you grow up in an Italian village you would know exactly how that thing ticked and if you suddenly woke up one day and decided you were going to decide to paint your house purple you would be thrown out of the village. And in fact, the village shop wouldn't sell purple paint. It wouldn't be there. You would have grown up the way things happened, and that the market is always over there. You wouldn't just fix your car in pavement outside your house... You would understand the way things are done.

So there is an aspect where people who are using public spaces now are opportunists in the sense that they will buy a scrap car and fix it whilst they are living in the flat above etc., but part of it is also a process to learn how to live in the city. So if the process is right then often the project is about much more about bringing all the parties together. It's about the governance, people; it's about you as the designer. I always say that as designers know nothing. It's only on till we start talking to guys [on

the ground] ... I mean what is the right tool for someone who is salvaging metal you know is it just a crowbar until you actually see what people are actually using you cannot figure it out.

It is about the user, it's about the interventionist the designer, and it is about the governance and the city or the place in which this is all going to happen. The tangible product that will probably come out of the process if it is properly engineered will be a project, will be some infrastructure. And the degree to which that is responsive and successful will often depend on how successfully the process has been. And generally if the process is really honest you will probably find that the project will be very small quite frankly because everyone realizes that they do not have all the answers.

It is when the project is parachuted in that it is often glitzy and grand and at the end of the day no one uses it I can show you examples all around the city. Because then the designer is coming in with the level of arrogance or if the stakeholder is insistent that that is what they want; they will probably be making those requests with the whole lot ignorance about what it's operating context is, coming up with their own thoughts. So it is about process and that is hugely annoying for everybody.

It is annoying because, one, stakeholders don't know how to answer all the questions that are put to them because they have never been dignified with an opportunity to participate. Local government doesn't have the patience. It also has the inclination to govern in a Eurocentric way, and basically most civil servants want to arrive at work in the morning, and go home at night without any headaches. So the simplest kind of work job, works. Local government is risk adverse, there's no doubt about it, and of course don't want to be at any risk. And from the designer's point of view, the biggest challenge is that people can't actually access the community. It's either a lack of scale in terms of how to do the facilitation but more often than not it is around language, particularly in South Africa and time and appreciation.

There is no contract that I am aware of, that acknowledges that the design and facilitation process needs to take three or four years before you actually start to spend any money. All these things are crazy, it's a one year budget to go out, to consultants and design, and have the project finished within a year. Quite often it will take you just a year to identify who the stakeholders are, and so quite often people don't acknowledge that for this really to be successful, it will take time.

...And that is why Warwick has ended up being a good example. Warwick happened on a phase basis and started to incrementally engage with people, who were then able to look and learn from their colleagues, about what was happening. So the Herb Market was a good example because they were the ones that probably went through a baptism of fire in terms of this what this whole thing was. But in the end, they

popped out with a market, which was by and large what they wanted. Most of the people were on the streets, ended up in the market, which was big enough. The process of allocating people into the markets was relatively fair, so no one lost out. And so people started to think 'what was going on here?'. There were a whole lot of people were committed to communicating with the design looked like. We had a committee formation and a community structure, so people could talk to us, and we could talk to our colleagues. And we had a city that was prepared to go with this process, and be original, and start to think differently. No the other city in South Africa had a Herb Market, *well why the hell not?* Therefore, all the parties were equally disadvantaged and some sense. Everyone was on an unstable environment. And then, because it happened, everyone was able to look on though, 'this thing looks like it's working', and decided, 'we don't have a committee, let's start a committee'. So it starts to become infectious.

I think that it all starts with process. Now most people think that's knocking it down to that word it is oversimplifying the situation- it's not the core of the thrust, but for me it is the core of the thrust because of the process is right it will generate enough deep interaction that will challenge everyone to be moved to the edge of their comfort zones. The implementers, in this instance the city, would definitely be challenged, and their stakeholders the traders, and the designers would be challenged the most because the question is 'Who is actually the driver of the process?'

Quite often it is left to the designers and the architects to be the driver in all the process, but you probably find that none of those three should be the drivers of the process that should actually be someone who is a neutral facilitator. That neutral facilitator cannot be someone doing kind of labor negotiations, or someone who comes from SDI (Slum Dweller International), although they might be closer to it because they understand community processes. But it is someone who is going to have an understanding of the building process of as well. This is why we see the need for the likes of an organization such Asiye eTafuleni, because it has strong connection to the ground it understands what design is about it understands urban scale and urban transformation, and the site and the context. Of course, it has an activist edge to it otherwise; these things are just going to be 'business as usual'.

So your thesis is incredibly important because it is looking at framing as I understand it. It's taking how people's common perceptions about how cities are transformed, the word that most people use for that is the word 'regeneration' because that is the common word, particularly pushed I must say, by America. In South Africa, it is not necessarily 'regeneration' but it is about transformation- maybe activist, occupying cities probably for the first time. But we are actually retrofitting it's because someone got their first and it's a double whammy, because it's colonialism and apartheid.

PM: Taz started speaking to me about your belief in designers having the role of, in collaboration with the stakeholders, a responsibility of building an urban

umbrella under which people operate. What would you define as an urban umbrella? Is it the provision of facilities or public amenities, or - what would you say?

RD: Firstly it is about having some sort of vision or activist view about what you are aiming for. So I'm afraid the idea of a South African village city is actually elusive and scary because what are we trying to describe. But I think if we sit down we can start getting close to it. Well, I definitely know, in my head, know experientially what is Africa, Asian and Eurocentric. So I think we could probably start to put pictures to it, but we struggle when we have to put the words to it. We definitely have to have some sort of activist view, but the big thing is that you have to have some sort of vision. I always maintain, 'where is the vision coming from? And who is holding the Vision?', because quite often the vision can't be something that is held onto maintained or transformed over a short period.

It has to be something, which is held over a long period. Because in building processes of transformation, for it to be solidified it needs to take a generation or so before it really has some glue and before it sticks.

What I'd recommend is that there is a whole component around governance. We all need to have some guidance about how we interact, and if we can't interact out of common courtesy and cultural norms, there needs to perhaps be some external nudges about how we ought to do it. So the idea of some level of governance framework needs to be negotiated, and it needs to be fair, and that needs to be enforced. If that is done then, that has to be defended, and if push comes to shove it needs to be in court to actually defend peoples right, if needs be.

The big defining thing though, and where I sell the attributes of architecture hugely because a lot of people think that the architect's role is confined to mainly aesthetic. It has nothing to do with that on my mind.

The Architects biggest attribute is the thought processes and the thought processes we are trained in, and how those thinking processes can creatively or can create creative opportunities for people to start looking at and doing things differently. If that process is stimulating enough, and then it should be able to move to a point where process thinking which allows us to define what the brief might be, what the nature of the problem might be. And the moment that you have defined the problem, you can start looking at the possible solutions. The deal breaker is to create that initial environment, and that initial 'sparky' moment, where things can happen differently.

That is what I think that architects can do. If they are really performing properly they should to be visionaries because they should be people who have been privileged enough to be exposed to so many situations and different exciting

moments. And architects should be capable of seeing that the design of a wheel on the trolley is just as exciting as the glass tile on the third story building. Moreover, if we are capable of that we should be able to go into any moment and see to change someone's trolley could actually be the thing that will bring the defining change and bring people to the table.

Architects should definitely be catalysts, and not just these pristine people who create problems for ourselves, because we parade our aesthetic preferences more than we do our actual core skill which should be around creativity in the broad sense.

Third. And then technical expertise is critical, and as architects, if we don't have the technical expertise, what we should have throughout training is the insights to know our limitations and when we need to start bring in other people who have the technical competency to do things. So, as much as I'm saying that architects should be really provoking and should be thought leaders in creativity, they should also be very clear as to what their limitations are. But if they are doing the first part properly, then they should have the insight to know what is needed, and when it is needed to be calling in others, so that the processes can grow.

And if you look at your first question, one of your questions which was about the project and the scale of your project. It is important about seeding those ideas, and if we look over time, and if we let those things nurture themselves over time, you should have all these amazing things starts to happen...

PM: And so lastly and thinking about methodology and how I've sort of process that idea from not knowing anything about cities and trying to see if there was an urban language , but I am now understanding that it deeply multi-layered. I don't know that there is a clear language as to what this is why things happen in an informal urban precinct, but in terms of greater concepts that one could think of, in terms of cities and how they are made, say for example in Warwick. In terms of my reading and understanding kinetic cities by Rahul Maehrotra and Edgar Pieterse etc., have thought through some of these patterns or points that generate city. I am sure this is not a new exhaustive list by any means but, would you say that these could be some of the things or issues to start discussing in terms of needing to understand the idea of the city more in terms of these inclusive or organic cities that you are speaking about as African city.

For myself, I've seen that this theme of mobility come up a lot; and how people are connected, whether it is to place or to home, and to opportunity with that being transport , on a bigger scale and how people move. Is There's a way to understand how informal trade works, both formal and informal. Another thing that I have been interested in is in these thresholds, and how people work around these thresholds and how when the threshold is loose and they create

opportunities for inclusion. Whether it's just people making use of the opportunity because it exists, or looking at the idea that maybe the thresholds could be designed to be open for opportunity.

I have then also seen a trend in useful space, and I'm surprised that often times, with Western training, we understand a good public space to be an open space with lots of green, but I see some very open spaces with lots of green that are not functional. So, I am inquiring as to how to make a public space useful, beyond just an open space. I think a lot of it might have to do with scale, and how people relate to the scale, because I see that even in big open spaces people create little collecting points. And lastly was the idea of survival and aspiration, survival with things being done because they are practical, but there is also almost people creating their own versions of the city because of what they aspire to- as a starting point. Is there anything major that I haven't considered out of that?

RD: I have always believe that it is important to recognize that 'city' however we define it, for people without resources, I won't call them poor people concentrate in the city because it is the concentration of resources. In other words the city has resources. So there is a core reason for them wanting to gather in some concentration, because that then means you can get resources. So it's either hard resources, in terms of electricity or some sort of service or you can share things or whatever so, I think that the fact that the concentration at a core or epicenter does aggregate or translate into access to resources and that is always an attraction.

The mobility is the big one because it's all about needing to be able to basically put yourself at the customer's feet. And conceptually it's just so interesting. There's a big difference between the high street and the western notion of the 'department store' layout. On the street you interact with buying goods as opposed to the department store where it is more of a removed experience and one being of more of a dynamic experience. One is individual, and the other is corporate. There is someone who runs a big department store, and they have all the goods in one place. The street is made of different people individuals sending different types of the same things as individuals who form the collective and make up the market. So mobility is important because one will either drive the other. And in a South African context there is a lot more of their departments for prototype rather than the market prototype typology. It is about the city texture which is back to mobility which gives a predominance of either one or the other type of customary retail exchange. I think Rahul's idea of the kinetic city is really powerful. He has this really interesting slide of these guys selling at the street corner, and he shows the slide of the guys at the wedding on a field which is then later used as a cricket field. And that is interesting, and that is how cities should be intensively used, and that's what makes them really exciting.

**Transformative Imaginaries: Strategies for inclusive Architectural Design in
Durban:
Towards a Maker Lab in Warwick**

Interview Transcript

Interviewer:	Phumelele Mkhize
Interviewee:	Nardus Van Heerden
Date:	July 2016
Time:	11:00 am
Place:	City Architects
College:	University of Kwa Zulu Natal
Supervisor:	Juan Solis
Date Completed:	October 2016

NVH: Before we proceed with your interview. I'd like to give you a brief background to the city's Development Plans, under the Local Area Plan (LAP) strategy. Because Spatial Transformation was identified as a key development goal by National Treasury, eThekweni Municipality, responded to the call by developing a Local Area Plan for various precincts within the City.

The Key strategies of the Local Area Plans were towards developing an integrated spatial development plan, as a means to consolidate a large number of existing plans for urban development which were generated by various city stakeholders and municipal departments, which often times overlapped or were in conflict with each other. The single LAP would enable the City to better monitor spatial development.

PM: Could you give me a brief background on your involvement with the City Architect Department?

NVH: I am an Urban Planner and work as a part of City Architects. In terms of moving from the Urban Planning Unit to the Architectural services Department, was a strategic move from the eThekweni Municipality, as a means of creating a more integrated approach to development through the interaction of two professions which usually work independently.

PM: What is the role of the Architecture Department to the city as a whole?

NVH: The City Architectural Services (Department) previously guided the implementation on individual projects, but now acts as framework facilitators as well as a custodian of the implementation of (design) principles.

Who envisions the development on the ground in cities?

PM: Globally, urban regeneration initiatives as an approach to development are at the forefront of urban agendas, primarily lead by the economic sector. As a result the urban visions for the future are usually modernist renders of glossy high rise buildings, which are attractive to global investors.

As a department, who do you think should be a key driver in producing visions or imageries of what the city should be? Why?

NVH: The role of the government is to provide the framework, and the rest is left to the free market [the developer]. The AS Department has adopted a multidisciplinary approach, creating an integrated department plan. This plan is then approved by the inner city steering committee.

PM: Should there be any onus on municipal departments/ local governance to insure a balanced stakeholder representative?

NVH: Yes, at various scales the department does attempt to include various stakeholders at area plan level. Consultants have the responsibility of including the stakeholders at a certain level [stage of the development], as guided. [However,] No concrete stipulations are given beyond the quota.

What methodologies can lead to a better understanding of what happens on the ground?

PM: The next few questions are focused on methodologies and processes through which the department engages and responds towards what happens on the ground. The biggest critique that has emerged on how some African cities of the future are imagined in terms of development is their lack of connection to the ground conditions. Architecture articulates the reality of what is imagined as a vision into built form that is either inclusive or exclusive of informality.

PM: How do you ensure that your architectural response to a brief given is contextualized to what is happening on the ground in Durban?

PM: Are there any opportunities that the department could better make use of to include excluded citizens in the making of city?

Besides the interdepartmental aspect as the driver of the development of each of the plans, there was an Inner City Steering Committee, constituting of various stakeholders from various city departments, private developers, transport association representatives as well as participants from the public at large.

How can architecture or built form be designed more inclusively?

PM: In conclusion I'd like to briefly discuss potential strategies to produce inclusive architecture in the city. If I understand our country's history well, the type of architectural design created over the period of apartheid, was engineered to be exclusive. One could call it a key device of segregation, as well as both social and economic disempowerment.

What practical role does architecture/ built form have in producing transformed cities in South Africa?

The role of architecture is that of spatial transformation, in accordance with the development goals set out by National Treasury. In addition to that is the development brought about by private investors, through the free market, which encourages economic growth and development.

PM: As a critique on the process, you as a department take in producing architecture which influences the inclusion or exclusion of urban citizens. What processes could you adopt to ensure that you produce more inclusive forms of architecture?

The LAP prioritizes the development of the Public Realm, for all stakeholders including smaller businesses. Public transportation is also highly prioritized, through interventions such as the Bus Rapid Transport system development. The plan also seeks to improve social infrastructure to attract people to use the inner city. The 'Safer Cities' approach has also been adopted, in trying to address issues of public wellness and urban safety throughout the city, in response to the issues of informality, homelessness and other urban issues.

PM: What would this architecture look like in Durban or South Africa, in terms characteristics or defining principles?

Some of the key principles adopted into the design of the plan aim to create:

- 1) A connected city, which enables the citizens of Durban better access to opportunities.
- 2) Walkability, to provide better access to the city through pedestrianisation of motor vehicle dominated environments
- 3) Land use intensity and usability through densifying development in terms of land use intensity and enabling environment for the free market to develop.
- 4) Population of the inner city through providing various types of inner city housing, both private and social housing.

**Transformative Imaginaries: Strategies for inclusive Architectural Design in
Durban:
Towards a Maker Lab in Warwick**

Interview Transcript

Interviewer:	Phumelele Mkhize	Interviewee:	
Interviewee:	Tasmi Quazi		
Date:	October 2015		
Time:	13:00 pm		
Place:	Asiye eTafuleni		
College:	University of Kwa Zulu Natal		
Supervisor:	Juan Solis		
Date Completed:	October 2015		

PM: My thesis title is Urban Regeneration Initiatives and their effect on local scale values. What I am looking at is urban regeneration in an African city context and looking at the ideas of how regeneration at a local scale should be or can be and should be different. It stems from the idea that as African cities are developing, we have imageries of major cities sold to us that refer to cities in the East, for example Eko Atlantic. The cities that are proposed do not visualize people in the city, or specifically the marginalized in the city. These constitute the majority of city inhabitants.

The questions are in three tiers; firstly, the overall question is how can regeneration developments cater successfully of local scale needs. Why I chose to look at private developers is that they do not have any social obligations but to a large degree, they are developing a lot of the city a lot more than government. I am saying that even the private sector needs to consider local scale needs, even though, in an ideal world, the government would be providing the entire infrastructure. It becomes less a question of giving the poor infrastructure, but rather how the two can co- exist, which is why I asking about the relationship between formal business and the informal, as to visualize development that happens together.

TQ: So the first Question is.

PM: Whose responsibility is it that inclusive environments are created by new developments?

TQ: Well, firstly, it actually an issue of who owns the land, and where the money is coming to develop tat property or land? That determines either possibility. If its public

and, as in the case of Warwick, a lot of this progressive development that started in the post-apartheid era is all public land, which was transformed with a very inclusive transformation ethos, because of the post-apartheid climate, so there was a real fervor for inclusion, which was possible because it was public and. This is one of the unique contexts in the world, because so much of it is available within the outskirts of the inner city. In terms of private land, and the possibilities of developing private land, it's still not something which necessarily favors pro poor development. Part of it is the urban vision that the developers of formal entities have is a borrowed concept and any notion of a localized understanding of a contextualized vision is muted by perceptions of what these formal presents should look like.

Therefore, whose responsibility is it is a bit difficult question, because whilst designers should provoke an appreciation of the notion of contextualized and localized realities, apartheid geographies are being reinforced. A lot of these, with sub urbanization, and white capital flight away from the city Centre, we've had all these similar looking suburbs on the outskirts, and this is where the wealth is concentrated, where all the private developers have developed things on the outskirts in the same models. Now in terms of regeneration, that is when you get New Economics theory. You see the wealthy developers and retailers seeing the opportunity and potential to reap the passing feet and the commuter population in the inner cities and they want to come in. That is reflected in the big debate of having a mall again in the inner city, but again it is a kind of gentrification. It is not contextualized, because they want to bring in a Truworths, inappropriate retail stores, which to some degree already exist in the CBD. So it hasn't been thought through, but is partly greed, because they want to optimize on the potential income of all these people that are in this highly pressurized area of nearly half a million people that are making use of this transport interchange and all the transport modes. Partly, this urban vision, this notion that this is the only way to do it, so its business as usual, so it's this typical developers with a cookie cutter approach of a shopping mall for instance, with the same kind of anchor tenants coming in. Whose fault is it? Can you really fault the designer to say they are the ones who rent being inclusive enough, when we know its a little more complex than that?

Take Rodney Chromanski for example, and how he is embroiled in the mall debate in Warwick. He is a genuine person; he has been trying in his own way to incorporate the informal economy within these proposals. Have they redesigned it? They have, when it was at the Early Morning Market, and now its threat to be in the Berea Station. He has tried, even though it has not been comprehensive enough, because he does not have a grounded understanding of the informal economy, so you cannot fault him to say he has been completely ignorant, but it has not been comprehensive enough. He is at the mercy of the developer, who cares about the anchor tenant and the income. So it always comes back to that power dynamic, which dictates the built form and their expectation in terms of the built form is, in a sense also reinforced by the anchor tenants, who say well, we have this model that

has worked everywhere, including townships, Kwa Mashu, Umlazi Hammerdale... "What do you mean inclusive? What do mean informal? Let's just get on with it!" A cookie cutter approach has been re-adopted.

PM: I guess the whole idea of the cookie cutter, which has been a personal perspective of mine is that with it, really comes the question of' what is the city meant to be/ is it this cosmopolitan mix of people from different strata interact, which offers a diversity to life in the suburbs.

TQ: For sure, so what you are asking is about the discipline, and this is where the discipline can do more to invigorate, and re invigorate the public notion of place making, to say that we don't have to follow the same trajectory as other nations who have mall after mall, after mall. We have enough research to show that the mall culture within itself has enough failed and has had to re-adapt to keep peoples interest. So why should we follow the same trajectory, when they themselves are realizing that there is an appeal for natural markets. There is an appeal for alternative typologies, so instead of reinventing the wheel and making the same mistakes, we should actually have a little bit of foresight to learn from their mistakes and return to an excitement about alternative typologies.

We should be saying, "Look, this is the moment to get rid of the baggage of the colonial past, which has determined and trapped us in this monochrome value which isn't necessarily reflecting the majority. So why don't we rediscover at the local level? It does not have to be this monolithic notion of 'South African design'. It can really be localized contextualized in the sense that we know the Grey Street area. Even though that has been the Legacy of the history of the apartheid era, it has a beautiful mix of Art Deco Indian and African influence. Why don't we celebrate that for that little location and then in Warwick similarly? If there is more proliferation of African practices that is, context to discover alternative apologies that enhanced that through modern techniques and design. They don't need to be mutually exclusive. Modern design does not have to exist exclusively within itself. It's just about finding really cost-effective, but realistic localized to complementarities to celebrate this cultural as an economic asset.

As soon as you support that, with both environment values it has effect on the tourism. Therefore, whose responsibility is it is, is more complex than just saying it's single-handedly the profession of architecture. Architects are at the mercy of the power dynamics where the elites and the money is invested, and the project managers, and the developers. At the same time, we, as the discipline of Development and Architecture have much to deliberate over these things. Let's really interrogate this cookie cutter notion which are wholesaledly doing without interrogating, and interrogate the opportunity to create something much more authentic and real for the local context. It doesn't have to be something that we now apply every way, like stick architecture for example, as tis the trend. We don't have

to now go use it in every single place it really depends on that context the local people the amount of resources then the level of security there are so many dynamics at the local level, even in this notion of local design we went to apply cookie cutter.

I think one of the things you said about understanding the local you communicated as if to say 'understanding local resource', which is something that means needs to be done more considering the local resources are being depleted. What is happening as China and South Africa relationship is such that we don't see the value of what we do all have as being significant. We sell away our identity to a large degree by importing ideas and simply importing goods without realizing what we have.

Therefore, there are many missed opportunities. Whilst globalization can be positive, if you do not optimize availability of land and development in the right way that makes it relevant for the local people then other people are going to come on the outside and fill the gaps in inappropriate ways. Whilst they may not be totally inappropriate, they are still providing a service for providing cheap goods but it could be that much more meaningful for people if we were proactive about understanding what our cultural social economic environment is and celebrate that. It would have made an economic and domestic boost to tourism rather.

I think that is also a hangover from apartheid where there are levels of mistrust between different races as well and for many this notion of '*informal*' whatever it maybe. It's not helpful to just point fingers saying, "You elite shouldn't except the other is a hangover from the Group Areas Act". The fact that people don't know and don't trust each other enough to take those risks and opportunities to develop something, saying, "I do not know a lot about your culture, and in fact I am scared of things are very different to my culture, but there is a business sense there so let's develop it". That sense of social capital to a large degree has been eroded by apartheid, and that is important to note.

You can't talk about the built environment in isolation, especially talking about 'private'. Why aren't the private sectors buying into this notion of inclusive development? It is because of this history of mistrust where are the other race is seen to have led to spaces of crime and grime. Some of it is prejudice, and some of that is reality.

PM: So it really is about a mindset that needs to be changed.

TQ: Yes, and the only way to really support that is to show them economic value and the value of tourism. There are precedents in Latin America and India where there are natural markets of formal and informal trade, which is very fluid. The precedents

exist. It is necessary to find our own- all over Africa. We need to celebrate those models more as a socio-cultural, a tourism and economic asset.

As an example, my thesis I looked at demi markets in Pietermaritzburg. There was predominantly informal trading, and overtime a section became formal and the informal and suddenly became an eyesore and a problem. There was a lot of agency within that group of people and in the end; they both agreed that they needed each other.

They both draw different footfall, where some of their customers came with the intention of going to buy the cheap version of veggies at the informal and they end up buying at the formal shops. So they both came to a place as a bunch of Indian and African trade is to say that actually we appreciate each other's presence because we reinforce each other's business and that's brilliance from an economic aspects is no perspective. So now imagine support and that's with a with an aesthetic evaluate whether Timmy market is with its formal and informal and is a destination much it is it's Indian and African customs. This would support this supports economic and cultural.

PM: From what you have said, I picked up the issues of accessibility and mobility within the city and spatial legacy of apartheid. The built environment has such major effect on how people move and how people are able to access these places, how people move through then gives the choice of whether people have the option of interaction, which is based on the permeability of the space.

TQ: That is why urban planning is such an important proactive tool. Many of these areas in the inner cities and the central business district but can be delighted because of the capital flight where capital relocated overseas, or relocated to the suburbs where the wealthy live. The transport nodes either continued the system that was there serving the white former elites, or developed into new ones like the taxi ranks. In a clandestine way, these served the new urban populations.

The informal trade and informal economy is a generator that public transport and the informal economy have strong symbiosis. Clever public transport, and even planning can be generator of informal economy, we should be using it as a proactive tool. It is that much more important now, given how high our unemployment rate is. Considering that entrepreneurship is something that is accessible for people who have not gone through the higher education level. It is something accessible for the masses to do, and it's something that we should be encouraging, and not hindering. difficult so if the way we design is conducive to that in supporting people with livelihood opportunities at street level for entry into the level we should be supporting that instead of tracking everyone into a defined set of jobs such as cleaning at Truworths and Foschini.

Why limit- expand peoples opportunities, which also enables them to provide goods and services at the right place and at the right time in the right forms as opposed to selling more clothes from Truworths. If we have a cookie cutter approach of always designing the same forms of transport, which might not be as accessible as taxis. We need to think of alternatives that support the informal economy, beyond the standard option of the BRT model that has everyone stop only at the shopping mall.

PM: So do you think that idea of being very sensitive to mobility can be translated into building form on a smaller scale in terms of pedestrians being able to permeates bigger city blocks through permeable streets and networks and then enabling the informal economy to benefit through that beneficial, with this be a possible solution?

TQ: It is a question of both. It is a question of scaling large buildings and as well as their mobility routes, making them holistic in an integrated way from a planning to transport planning and economic and tours. What happens is, as departments, they work in the silos. Transport will have this great idea and use a cookie cutter approach to design a dozen bus rapid transport systems, which don't really talk to the design possibilities of integration of the informal economy because they don't have that kind of acumen. So, they are not talking enough and brainstorming enough with the Architecture Department or even Urban Design Department to look at the possibilities to have a more area based integration they'll just look at their mandate to just to develop a Bus Rapid Transit.

And the nature of this generation process is that, it is at the confluence of many departments full responsibility as well as stakeholders, so it's public-private, formal and informal. So many different stakeholders are into acting interacting it is therefore critical to make sure that you have an integrated approach so that you can through all the stakeholder dynamics so that you can really type into the solution that works with a whole and not just part of the whole. It comes back to what the context is. It is an integrated lens, it's not just architecture, it's also transport it's also pull these all together to find out what the stakeholder dynamics are.

With urban regeneration, it is about knowing what your context is, and where the boundaries are. We advocate and period based approach, which makes it easier to track time, and tackle we are working with and the stakeholders that are in the area. When local government and public engage in collaborative thinking and interaction this results in solutions that lead to innovative design and innovative and management. Therefore, I imagine that individual municipalities would need to have a vision for themselves in order that they have directions, so that when developers come, they are responding a brief in a sense before anything happens.

That is the ideal- for the local government to have a vision that is resolved, and almost an appraisal of what the local essence and what local resources are. To develop an understanding with the people who have been historically using that space and that has some type of power in that space. A lot of the time the developers themselves, if it's private land, the local traders would have less power over that- as long as the developers follow zoning regulations. However, there is room for government to be proactively inclusive by leaving and contingency. This could be done by saying that we will leave a portion for the private investor, and in return, by policy, at least 10% should be reserved for the surrounding poor. So if you can have make an as and is within policy that forced developers to engage with inclusive design that is one mechanism.

PM: How could private development support informal of trade, besides by the provision of infrastructure all the donation of major funds because we might not ever get to that?

TQ: There are precedents out there, of how little infrastructure informality actually needs, like bazaar and the night markets. This notion of formal and informal and will always be plagued with how dynamics with one wealthier than the other, social problems associated with the poorer. You don't have enough money necessarily to conform to one aesthetic standard. Therefore, there is a lot of negotiation that needs to happen, with much creative possibility, particularly for the discipline to get involved with low-cost but creative solutions who celebrate the cultural.

There is opportunity for there to be a collaborative urban management strategy with the private sector where they would be willing to put into whether I see that informal as in Essex and when key element in there is going to be low-cost infrastructure. There is a place for that because we know that this idea has existed many facets of the world, this informal still has an appeal. For them, it is celebrated in the form of a farmers market, with fresh poultry and other things they have never been exposed to before so there is that too is an element, which has not been exploited enough which can be a drawstring for people in the other cultures that are more interesting than the formal

PM: Sometimes the notion of tourism can seem a bit superficial but I guess that can be a starting point for people to become aware of their surroundings and from that observation you'd hope that something will develop where people can start engaging in environment after a while creating this environment people want to be in.

An area which opportunity for cross-pollination the rich and poor can access diverse products and services- a space like the Durban Beachfront promenade. So, how can you create an inclusive space with people that might not be what people may usually enjoy, in a space which may have been inaccessible. In

that case, open design and architecture between formal and informal rich and poor. Maybe the role of the discipline is to do that- the blurring of those boundaries, and dual realities where the rich and the poor co-exist.

TQ: That is possible until levels and the two are codependent there is a strong social elements which is a social science rigor as well as being embedded in a local context where are you develop relationships with the stakeholder group so that's the social. And with the technical, that means immersion, as well as our scholarly learning and a relearning through immersion different times of the week, and in the year. Strong communication with different stakeholder groups, paying attention to those who cannot voice their opinion for whatever reason, making sure there is a diverse voice of stakeholders. To truly come to them and corroborate your observations are different times of day, understanding what you have missed co-development, which comes in so that I do not come with any agenda, but to enhance what is already there.

Enhancing any local assets and resources so help me come up with what it is you teach me what is working and what is not working and Leeds to get the solutions to those things that aren't working and for those that are working how do we enhance it recovers working alongside.

It is not top down not up but working alongside, and it is on the premise of having social science sensibilities as well as technical sensibilities. That is our social science grounded it doesn't have to be social science but can be social facilitation were so sure form of design practice with a cant relationship that has innovative ways of communicating design for a client which isn't as literate as you know my clients would be.

I think the challenge is to find localize techniques and methods; making the design process relevant. It usually requires someone with local sensibilities and strong social sensitivity and understanding as well as someone technical abilities to interpret that. What the local context missing is that there is not enough of an understanding and commitment to that because it is messy because many times you are the fixed stakeholder group is might always change.

You're not always going to get me timelines of wanting to do a project because it's such a dynamic power down to content with their where some of the louder voices are more easily head and others and heard it all answer it means being very fleet footed set a lot of ups and vacation and negotiation. And our organization social on the technical work together for this reason which means a lot more focus on process and a lot more time and a lot more negotiation skills and natural and creative presentations of dryings and interpretations of those trains and interpretations and language and tools that are easier to relate to for the stakeholders

PM: From what you have just said I would gather that you are stating patterns that need to be laid into a context from which they can as much as one would say that is repeated you don't did use from your own and observations that this is why because even though some things happen quite frequently and the answer seems of years so obvious to guess he's still have to relate that information back to the users themselves.

TQ: That's with the social science we get cans in that's where the social science rigor comes - who's asking and are you asking? For example, if we draw up a map based on what trader leaders had said, do you think that would be at representation of the perceptions of all 100 traders? Not necessarily because there are those positions we can trust, but it needs to be corroborated, and that's the messiness - to go back and present and incorporate and debated that's why it's processed driven and I product driven.

PM: Thank yo

